

THE  
BAPTIST MAGAZINE.

---

JULY, 1835.

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MEMOIR OF MR. JOHN SANCTUARY,  
LATE OF EAST DEREHAM, NORFOLK.

THE history of the godly man whose worth is here recorded, presents little to amuse the worldling; but the review of his life will not fail to interest many in the religious world, with which he became extensively acquainted, while travelling, for several years, as a worsted and stocking manufacturer.

Mr. S. was born at Westacre, in the county of Norfolk, about the year 1766. Very little is known of his early days. His parents were poor, honest, and industrious; but, it may be feared, they were destitute of vital godliness. John, their eldest son, was bound apprentice to an ironmonger; but not liking that business, he afterwards established himself as a woolcomber, in right of his father, who had been of that trade, to which the son eventually added the worsted and stocking manufactory. A great change having taken place in these departments of trade, he, to a considerable extent, relinquished them, and latterly kept a general shop.

Nearly thirty years of his life passed away before he became acquainted with real religion. When about that age he heard a sermon by the late Rev. J. Carter, then pastor of the Independent

church at Mattishall. The writer has heard his departed friend say that he felt greatly ashamed when first he entered Mr. Carter's chapel. It was on the Lord's day; he had his skates in his pocket, and went creeping into the meeting-house, as though it were a disgrace to be seen there. The divine blessing, however, attended the word; it came with power to his heart—was the means of producing an entire change in his life; and from that period he became a new creature. The evidences which he gave of conversion being satisfactory, he was in due time admitted a member of the church over which his father in Christ presided.

Living testimony is still given to the consistency of Mr. S.'s life at that time; and it is said, that he was highly esteemed by his pastor and the members of the church. He did not, however, continue long in communion with the Pædobaptists. It happened that a tract on "Christian Baptism," which fell in his way, convinced him that there was one part of his Lord's will with which he had not complied. His having been dedicated to God in infancy, in that rite which many call baptism, he felt was no act of his,

but a mere ceremony, at which he was wholly unconscious of sustaining a part, and for which he could find no authority in the sacred word. When he commenced his inquiries on the subject, his mind was prepossessed in favour of Pædobaptism: he little thought that the truth was on the other side of the question; and when he found it to be so, he felt surprised and uneasy. As the book had produced so uncomfortable an effect on his mind, he determined to keep it from the view of a very intimate companion and brother in Christ, lest his mind, also, should become as uncomfortable as his own. The book, however, was read by his friend, and truth in both their minds proved triumphant, subdued every prejudice, and eventually determined them to make every sacrifice which a sense of duty required. Much, therefore, as he loved his first pastor, and brethren and sisters in Christ, he determined to leave them, and to unite with those whose views of the ordinance of Christian baptism were accordant with his. To do this required no small sacrifice; a sacrifice which none can appreciate, except those who have been called to make it.

Our departed friend, being fully satisfied that the Baptists were right, resolved to join them, though at that time, in Dereham, they were but few in number, and much despised. He and his friend, the late Mr. Hammond Wallis, were baptized and admitted members of the church in the year 1798. The Rev. Samuel Green was then pastor. The baptismal water did not, however, in the least chill the affections of his heart towards the Christian friends whom he had left, for he always entertained for them a

warm affection, and especially for his father in Christ, of whose piety and talents he spoke in terms of the highest respect.

The union of Mr. S. to the Baptist denomination was a great advantage to the church in Dereham. The members, having proved his worth for four years, chose him to the office of deacon; and the duties of that office were faithfully discharged by him for the long period of thirty-two years.

In many important respects he was a fair example of what a deacon ought to be. He was "grave," for there was no lightness or trifling in any part of his deportment. He was "not double tongued," but manifested an utter aversion to any thing like duplicity, or double dealing. Evincing the most uncompromising integrity himself, nothing was so likely to excite his indignation as the appearance of a crooked or time-serving policy in others. No man can say he was "given to much wine;" for he was temperate in the use of strong drink. Nor was he "greedy of filthy lucre;" for his name was sure to occupy a prominent place in all our private lists of subscribers for benevolent purposes; the Mission, Bible, and Tract Societies, for many years, received an annual subscription from him; and the numerous applications for chapel cases were liberally met. He did, also, hold "the mystery of the faith in a pure conscience;" for he had an extensive acquaintance with the mysteries of the gospel, and conscientiously practised what he believed to be true. Allowing for his station in life, he had read and thought much, and in his small but well-chosen library were some of the most valuable theological books in the English language. As a deacon,



he fully identified himself with the interests of the church. Its prosperity was an object of his constant pursuit; for this he prayed, and perseveringly and punctually attended to the duties of his office. To the present pastor of the church he was a faithful friend and judicious counsellor for more than thirteen years; aiming to hold up his hands, and to promote his usefulness and comfort, in every possible way.

To the members of the church he was faithful and affectionate, though in his manner of speech there was occasionally a sternness which, not unfrequently, cast a shade over the kind intentions of his heart, and was likely to give offence to those who did not well know him. He was eminently a man of prayer, and was known to devote no short time daily to secret and family devotion. At the prayer-meetings he was a constant attendant, when not prevented by affliction, or the absolutely necessary calls of business; and when engaged in prayer he generally prayed like one that had power with God, and wrestled earnestly for the blessings of his grace. His attendance on the word was as constant as the preaching of it; and if he heard any sentiment which he thought could not be fairly sustained by the word of God, he would make that sentiment the topic of friendly conversation with his pastor. On such occasions he was far from assuming any thing like the tone of "a lord deacon," but respectfully inquired, whether such an expression was not a little stronger than the sacred word would support. On such occasions he acted a similar part to that of Aquila and Priscilla who, when they

heard Apollos, took him aside, and more perfectly expounded to him the way of the Lord. Most sincerely does the writer wish that all his young brethren in the ministry may be blessed with deacons, in this respect, like his departed friend. He was heartily attached to the distinguishing doctrines of divine revelation; and in connexion with the practical parts of the sacred word, he delighted to hear that God chose his people in Christ "before the foundation of the world;" but he loved to hear that truth stated in connexion with the design for which God chose them, that they should be "holy and without blame before him in love." For the effectual calling of the elect, he knew that means must be employed; and as he possessed no ability for preaching the word, he went into the villages on the Sabbath evenings, and read Burder's and Beddome's sermons.

In later years the children in the Sabbath-school engaged much of his attention; and after having resigned the superintendency of the schools, he did not retire to rest and indulge his taste for reading, but became the teacher of a junior class, and continued diligently to instruct his young disciples till absolutely compelled by increasing infirmities to relinquish his charge.

Mr. S. was repeatedly the subject of painful and long-continued bodily afflictions. These afflictions he was enabled to bear with much resignation to the divine will. In the former part of the last year of his life, his health was, however, better than it had been for several years; but during the last four months he was evidently declining. He was at the house of God twice on the last Sabbath of his

mortal existence. On the following Monday several Christian friends spent a very pleasant evening with him at his house, and he then appeared remarkably cheerful and happy; but he afterwards passed a sleepless night, and in the morning was greatly enfeebled both in body and mind, and from that time he very rapidly declined. On the Wednesday evening his pastor found him in a state of great debility; but on spiritual subjects his mind was as collected as ever, and he spoke of Christ, as the only foundation of his hope, with much composure and comfort. He also expressed his gratitude to God for his long-continued kindness to him, and seemed entirely resigned to all the good pleasure of his heavenly Father. On the following day he was worse, but still able to move about, though feebly. At dinner, that day, he sat at the head, and did the honours of his table; retired to bed at half-past six, and

rose no more. On the Friday he was insensible to all around him, seemed free from pain, generally asleep, breathed rather rapidly and with some slight difficulty till Saturday evening, December 27th, 1834, when, at about seven o'clock, without a groan or sigh, he fell asleep in Jesus.

He was three times married, survived all his wives, of whom he entertained a hope that they died in the Lord. The last two were of decided and well tried piety. By his last wife he has left a son and daughter, for whom he was enabled to leave a comfortable provision.

His body was committed to the grave on the first day of this year, and on the following Sabbath his pastor preached his funeral sermon from the words of the Psalmist, "Help, Lord, for the godly man ceaseth; the faithful fail from among the children of men."

Dereham.

J. W.

## MENNO'S DEPARTURE FROM POPERY.

A TRANSLATION, FIRST PUBLISHED IN THE COLUMBIAN STAR, MAY 1825.

### *Introductory Letter addressed to the Editor.*

THE following account of Menno's departure from popery has produced on my mind a deep impression. It is found among his collected works in the Dutch language, and forms a small part of the piece entitled, *Een Klare Beantwoordinghe over eene Schrift Gellii Fabri*—a clear Reply to a Publication of Gellius Faber. It seems to have been translated at an early period into German; and in this shape it is inserted by Professor Wadzeck in his lucid work on the Mennonites, recently published in Prussia. He speaks of it in terms of high commendation, as a *small, rare tract, bear-*

*ing evident marks of genuineness and truth.* But with the original before me, I have needed no testimonial in its favour. In reading it, I have been carried back three hundred years, to a most eventful period, and placed in the company of a man of apostolical spirit. Menno was born in Friesland, in the year 1505. Mosheim, it will be recollected, observes: "After a life of toil, peril, and agitation, he departed in peace in the year 1561, in the Dutchy of Holstein, at the country seat of a certain nobleman, not far from the city of Oldesloe, who, moved with compassion at a view of the



perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, together with several associates, into his protection, and gave him an asylum."

His death occurred seven years after he wrote the Reply containing the account which is now presented to the English reader.

The sketch, brief as it is, must excite many a sober reflection, many a grateful emotion. It is the voice of one "of whom the world was not worthy;" of one whose dust has for ages slept in its lowly bed, but who yet speaks to the hearts of men. In this land of religious freedom, it cannot be useless to listen, now and then, to "the sighing of the prisoners" that is heard from other nations, and other times.

Heaven grant that what is here presented may tend to cherish the spirit of primitive Christianity,—of love and obedience to Christ crucified; and impress the remembrance of the fact, in view of eternity, that "unto whomsoever much is given, of him much shall be required." I submit it, dear Sir, to your disposal; happy in the confidence that you will join most cordially in the prayer of

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May 20, 1825.

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ACCOUNT OF MENNO'S DEPARTURE  
FROM POPERY;

*Written by himself, A. D. 1554.*

My reader, I write you the truth in Christ, and lie not. In my twenty-fourth year I entered on the office of priest in my father's village called Pingium, where also two others, of about my age, were with me occupied in the same service. The one was my pastor, the other was under me. These both had read the

Scriptures a little; but I had not in my whole life meddled with them; for I feared that, by reading them, I might be led astray. See, so stupid a preacher was I during two years.

The next year, whenever at mass I handled the bread and wine, the thought occurred to me, these are not literally the Lord's flesh and blood. At first, I supposed the thought came from Satan, seeking to seduce me from the faith. I confessed it often with sighing, and I prayed; yet I could not be rid of this thought.

The two mentioned young men and I passed our days in sporting, drinking, and the like methods of consuming time; in all vanity; which, alas! is the custom with such unfruitful people. And when we had occasion to treat a little of the Scripture, I could not speak with them a word without scoffing; for I knew not what I meant:—so shut up was God's word from my eyes.

At last I resolved to examine the New Testament once with diligence. I had gone in it but a little way, when I discovered that we were deceived; and my mind that had been troubled about the bread was, without any one's guidance, soon delivered from its anguish. Yet so far was Luther of service to me, as he had proved that human commands bind no man to eternal death.

Through the Lord's enlightening and grace I advanced daily in the knowledge of the Scriptures, and by some was soon called, though without good reason, an evangelical preacher. Each sought and loved me; for the world loved me, and I the world. However, it was said that I preached God's word, and was a fine man. Afterwards it happened, before I had ever heard of

any *brethren*, that a devout, innocent hero, of the name of Siecke Snyder, was beheaded at Leuwarden, because he had been re-baptized. It sounded very strange in my ears to speak of a person's being re-baptized. I examined the Scriptures with diligence, and meditated on them earnestly; but I could find in them no notice of infant baptism. As I marked this, I spake of it to my pastor; and after many conversations, he acknowledged that infant-baptism had no ground in the Scriptures. Yet I dared not trust so much to my understanding. I consulted some ancient authors, who taught me that children must, by baptism, be washed from their original sin. This I compared with the Scriptures, and perceived that it set at nought the blood of Christ. Afterwards I went to Luther, and would gladly have known from him the ground; and he taught me that we must baptize children on their own faith, because they are holy. This, also, I saw was not according to God's word. In the third place, I went to Bucer, who taught me that we should baptize children, in order to be able the more diligently to take care of them, and bring them up in the ways of the Lord. But this, too, I saw was a groundless representation. In the fourth place, I had recourse to Bullinger, who pointed me to the covenant of circumcision; but I found, as before, that, according to the Scripture, the practice could not stand. As I now, on every side, observed that the writers stood on grounds so very different, and each followed his own reason, I saw clearly, that we were deceived with infant baptism.

Not long afterwards I was called to another village, Wit-

marsum, in which I was born. I went for the sake of gain, and with the desire of increasing my reputation. I spake there without spirit and love, as is the manner of all hypocrites, and so made disciples as bad as myself; vain boasters, and frivolous talkers, who had never entered on the business of religion in earnest. And though I understood much of the Holy Scriptures, yet I consumed this knowledge with the delights of my youth in an unholy, carnal life, without usefulness; and sought nothing but gain, ease, the favour of men, power, a great name, and honour; as persons, such as I was, are generally accustomed to do.

See, my reader, I have, by the gracious favour of God, acquired my knowledge, as well of baptism as of the Lord's Supper, through the enlightening of the Holy Spirit attendant on my much reading and contemplating the Scripture, and not through the efforts and means of seducing sects, as I am accused. I trust that I write the truth, and seek no vain glory. Some men, it is true, in this matter, were of service to me; and for it I will forever thank the Lord. Meantime, as I had resided there about a year, it happened that some with baptism found their way into the place. But whence they came, and where was their home, and who in particular they were, is to me unknown; and I have not seen them in my whole life.

Afterwards appeared the Munster sect, through which many pious hearts in our region were deceived. My soul was in great trouble, for I perceived that they were zealous, and yet erred in doctrine. I set myself, with what little talents I possessed, in opposition; and exerted my influence



in preaching and exhortation to the utmost of my ability. Twice I had a conversation with one of their leaders, once privately, the other time publicly. But my exhortation helped nothing, while I still myself was doing that which I knew was not right. The report was circulated extensively. It was said I could stop their mouths. Reference or appeal was made to me by all sorts of their antagonists. I saw that I was the champion of the impenitent, the worldly opposers of reformation, who all had recourse to me. This gave my heart a severe blow; and I sighed and prayed to God: Lord, help me, that I may not be chargeable with the sin of others! My soul was troubled; and I thought on the end, namely, though I should gain the whole world, and live in it a thousand years, but at last have to bear God's punishing hand and indignation, what would it profit me?

The poor sheep that had gone astray, as having no true shepherds, now collected themselves, after having suffered many cruel immolations, butcherings, and murders, into a place called Old Cloister, not far from my residence; and, alas! through the godless doctrine of Munster, against the spirit, and word, and example of Christ, drew in their own defence the sword which Peter was commanded by the Lord to sheathe. As this occurred, the blood of these men, though they were led into error, fell so heavily on my heart that I could not endure it, nor find rest in my soul. I considered my unholy, carnal life, and my hypocritical doctrine and idolatry, which I yet daily exhibited, though without satisfaction to myself, and even in contradiction to my con-

science. I saw with my eyes, that these zealous children, though now acting on a mistaken principle, freely gave up their property and their lives for their belief; and I was one of those who had in part disclosed to some of them the papal enormities. Yet I was continuing in my careless life and acknowledged abominations, only that I might enjoy the ease of my flesh, and avoid the cross of the Lord.

These considerations so stung me to the heart, that they became intolerable. I thought with myself: I, miserable man! what am I doing, while I remain in such a state, and do not act fully according to the knowledge bestowed on me, and resign myself to the word of the Lord; and do not, according to my little gift, oppose with the word of the Lord the impenitent carnal life and hypocrisy of the learned, as also their perverted baptism, supper, and false worship; and do not, so much as in me is, direct the inoffensive wandering sheep, that would gladly go right, did they but know the right way, to the true pasture of Christ? How, then, will the shed blood of such, though done in error, come forth against thee at the judgment of the great and almighty God, and pronounce before Him condemnation upon thy ruined, suffering soul!

My heart, within my bosom, trembled. I besought my God with sighing and tears, that to me, a troubled sinner, he would grant the gift of his grace; that he would make in me a clean heart; that he would graciously forgive my impure conduct, and loose, vain life, through the merit of the blood of Christ; that he would endue me with wisdom, spirit, frankness, and manly for-

titude, so that I might preach his worthy name and holy word unadulterated, and proclaim his truth to his praise.

I began, in the name of the Lord, to teach publicly from the pulpit the doctrine of true repentance, to guide the people in the narrow path, to testify concerning sins and unchristian behaviour, and all idolatry and false worship; as also concerning baptism and the supper, according to the sense and fundamental principles of Christ, so far as I, at the time, had received grace from my God. Also I warned every man in regard to the Munster abominations, in regard to a king, to polygamy, to a worldly kingdom, to the sword, &c. most faithfully; until the great and gracious Lord, perhaps after the course of nine months, extended to me his fatherly spirit, help, and mighty hand, so that I freely abandoned at once my character, honour, and fame which I had

among men, as also my anti-christian abominations, mass, infant-baptism, loose and careless life, and all, and put myself willingly, in all trouble and poverty, under the pressing cross of Christ my Lord. In my weakness I feared God; I sought pious people, and of these I found some, though few, in good zeal and doctrine. I disputed with the perverted, and some I gained through God's help and power, and led them by his word to the Lord Christ; but the stiff-necked and obdurate I commended to the Lord.

See, my reader; thus has the gracious Lord drawn me, through the free favour of his great grace. He first stirred in my heart; he has given me a new mind; he has humbled me in his fear; he has led me from the way of death, and, through mere mercy, has called me upon the narrow path of life into the company of the saints. To Him be praise for ever. Amen.

(To be continued.)

## ON CHURCH MEETINGS.

*To the Editor of the Baptist Magazine.*

MUCH of the comfort and prosperity of Christian churches consists in a proper management of these meetings. It is the only season when church members, *as such*, meet together; and is, from this circumstance, well adapted to call forth an energetic development of the best feelings of the renewed heart. The precise method in which they should be conducted forms no part of the New Testament revelation; this is left to the wise and pious discretion of the members of which the church is composed. The circumstance of there being no authorized detail as to the orderly regulation of these meet-

ings will account for the variety observable in the practice of different churches, and will justify a more frequent reference to it in the pages of a work designed for the benefit of the church at large, than it has already secured.

It must have been felt, by almost every church member of any standing and experience, that far too little importance is attached to these meetings. In many churches they have degenerated into the dry official discharge of duties, many of them of a mere secular character; and from the freedom of speech usually allowed, a frivolous and contentious spirit has, on many occa-



sions, dissipated those holy sensibilities which the association ought to have enkindled. In one part of the country, we have been credibly informed, it was the invariable custom, after a short season spent in devotional exercises, to introduce the fumes of the tobacco pipe, and the appurtenances with which that instrument is associated. We trust, however, that in almost all cases this is now abandoned, and a more correct and spiritual character given to such assemblies. Still, if such unwarrantable practices have ceased, there is very much to correct, and a much higher tone to be given to meetings of church members, than any it has yet been our lot to witness. We cannot conceive an occasion more calculated to enkindle the warmest sympathies of the Christian heart, than the very fact of our thus associating together. On all other occasions, we mingle with a world of sinners; our senses are beguiled with things that are earthly and sensual; every thing we hear and see reminds us that we are the inhabitants of earth rather than probationers for eternity. In the church, however, it ought to be far otherwise. Here we are surrounded by none but who, in a judgment of charity, are travellers to a better inheritance; each actuated by the same feelings and hopes, subject to the same exercises and trials, and supported by the same promises and prospects. There is a class of feelings peculiar to such occasions; and every thing we do or say at these hallowed seasons should be in harmony with the occasion, and have a tendency to draw out and enliven the flame of gratitude and love.

Were the ministers of our

churches, who usually preside at these meetings, aware how available they might be made to the peace and comfort of the church, they would strenuously endeavour to render them much more interesting and attractive. Instead of contenting themselves, when other business did not arise, with a few common-place prayers, suited to other and ordinary occasions, they would take this opportunity of drawing attention to an order of subjects not suitable to any other season. Topics of deep and varied interest would crowd in upon a mind fully alive to the occasion; and he would soon perceive that, instead of finding church meetings more thinly attended than any others, they would be hailed as the highest seasons of spiritual enjoyment, as furnishing the nearest resemblance, and bringing into the closest approximation, to the general assembly and church of the first-born in heaven.

It is the practice of some churches to leave their meetings open to the attendance of any thoughtful and inquiring persons belonging to the congregation; and especially to members of other churches to whom it may be convenient to attend. To this practice there can scarcely be the shadow of objection, except on special occasions, when it may be advisable to confine the attendance to church members, and of which due notice might easily be given. Nothing has so much tended to produce that endless variety in the mode of conducting church business, as the close and exclusive system adopted at our meetings. If there were a freer circulation of feeling and intercourse between the different members of churches, that which was found beneficial in one church

would be soon transferred to others; and this would not be confined to mere matters of form or practice, but the life and energy of one church would have an opportunity of infusing itself into others; and that contracted and selfish spirit which our separate establishments are apt to cherish, would be corrected by an agency which kindled no strife and excited no jealousy.

In reference, likewise, to individuals wishing to become members, there is often an undefined awe and apprehension raised in the breast of the timid, which an occasional attendance on church meetings would very much allay. It would be no longer an ordeal formidable on account of its secrecy; but the kindness and complacency manifested by the church at large would exchange that which at a distance appeared repulsive into an engagement agreeable and inviting.

The opportunity afforded at our church meetings for indulging in a more free and unreserved intercourse with our Christian brethren ought on no occasion to be omitted. There is often a feeling of dissatisfaction cherished in the minds of the poorer members of our churches, on account of the apparent neglect with which they are treated, which, in the large assemblies convened on the sabbath, no opportunity is afforded of re-

moving. The periodical meetings of the church, if judiciously conducted, will afford an occasion of obliterating any such impressions. It is then, in an emphatic sense, "the rich and the poor meet together:" they stand upon equal ground; the artificial distinctions of society are melted away; and the relation which each sustains to the other, as brethren and sisters in Christ, is the only one recognized and acknowledged.

It is the object of these few hints merely to draw the attention of the contributors to your pages to a subject which may be made of essential advantage to the interests of religion and the comfort of our churches. If, instead of considering all as going on well when the church is in a state of peace, as if Christian love was a mere negation—the absence of strife and discord, we more deeply considered the obligation of this principle, in relation to the Christian brotherhood; that it calls for the active and energetic display of those kind attentions, and that benevolent sympathy, which the life of the Saviour, and his intercourse with his disciples, so frequently exemplified; we should soon perceive the result, in an increase of that mutual attachment which is at once the bond of unity and the harbinger of prosperity.

URBANE.

## THE CHRISTIAN ARMOUR.

### THE BREASTPLATE.

IN a well-disciplined army, we are struck with the good effects of order, subordination, and the insignia of office. One takes the lead, another bears the standard, and a third gives the word of command; whilst all move in the

same direction, all wear the same uniform, and it is supposed every heart is animated by the same ardent attachment to the cause of his country, and desire to "please him who has called him to be a soldier." Thus the different parts



of armour may vary in their shape and use, but they are made of the same material, and to answer the same general design.

The "breastplate" is used to defend the vitals from the assaults of the enemy; and is alike necessary for every one, from the commander to the obscurest in the camp; at once the security of each, and the highest ornament of all: hence we read in prophecy, that the great Captain of our salvation put on righteousness as a breastplate. Isa. lix. 17. This piece of armour differs from the "belt of sincerity," as the desire and purpose does from practical attainment. In our last essay it was shown, that ignorant and persecuting zealots may be sincere; and think that they are doing God service; but no act of oppression or cruelty can be an act of righteousness. To put on this breastplate is to cultivate that true and universal holiness, which alike guards against the attacks of outward enemies, and preserves the vital principles of the Christian life from all inward corruption. And whilst every true Christian is justified before God, by the righteousness of Christ *imputed*, his character is identified by its being *impressed* upon his heart and life, and hereby he is manifested as one fighting under the banner of Christ, when renewed after the image of God in righteousness and true holiness. Eph. iv. 23, 24.

The necessity of this piece of armour will appear, when it is recollected, that our great adversary employs deceit and violence, and that by righteousness we, through the Spirit, are enabled to discover the one and repel the other. Whilst the god of this world blinds the eyes of them that believe not, and so deceives them

that "they put darkness for light, and bitter for sweet," so that, contrary to all human experience and divine revelation, they call "evil good, and good evil," there can be no advantage gained in the Christian warfare, unless "we put on righteousness as a breastplate." Without this, zeal will be vain ostentation; contention for character, a vindictive spirit; and a prudent policy, a cloak for guilty cowardice. Nothing will effectually remove these errors from the unregenerated, nor establish the weak in faith, but their being entirely transformed by the renewing of their minds, that they may "*prove*"—discern, not by theory alone, but by actual experiment, "what is that good and acceptable and perfect will of God." As sin not only blunts, but debilitates and enslaves; so righteousness is the strength of the soul—declares its dignity, asserts its freedom, and repels the foe. How feeble and ineffectual are all the alarms of conscience, till we are renewed in the spirit of our minds! Guilty fear may cause one to tremble as Felix; another to reform in many things like Herod; a third to profess religion with Simon Magus: but all this the enemy will regard with indifference. Lot's wife may appear to accompany her husband, if she will only leave her heart in Sodom and look back; Ephraim may carry bows, if he will only turn back in the day of battle; Israel may fight, but whilst Achan is in the camp, they will fall before the enemy: so if the Christian soldier is found without righteousness, as some of whom we read, 1 Tim. i. 19, who had put away a good conscience, he will soon "make shipwreck of faith" also, and show that, with all his profession, he was fighting under false colours; and whatever re-

pute he may gain in this world, we are assured "the unrighteous shall not inherit the kingdom of God."

But to animate the Christian soldiers, we are taught by this representation to regard righteousness and true holiness as the strength and beauty of the soul; at once its fairest ornament and surest protection. In proportion as this principle pervades the soul, we shall be able to say with the Saviour, when the prince of this world comes he will find nothing in us favourable to his design: under its influence, sin appears exceeding sinful, hateful, and degrading, and every temptation thereto as the greatest insult; whilst holiness is regarded as the health, the honour, and perfection of bliss to the soul. He that "esteems the precepts of God in all things to be right, will hate every false way." "The wicked flee when no man pursueth; but the righteous are bold as a lion." "The fear of man bringeth a snare; but he that walketh uprightly and worketh righteousness shall never be moved." It is true the powers of man remain the same after conversion as before; of himself he can do nothing; but that divine principle that actuates the godly, is mighty

in its operation; however numerous and powerful his enemies may be, the grace of Christ is sufficient for him; and the weakest may say, "Through Christ strengthening me I can do all things." Behold the difference in Peter: when he had inconsiderately laid aside his armour, he could not answer a servant-maid with truth and boldness; but when he had put on his breast-plate, he was undismayed before the council of the Jews and boldly charged upon the rulers that were before him the guilt of murdering their Messiah; and when they endeavoured to silence him with threatenings, he undauntedly replied, "Whether it be right to hearken unto you more than unto God, judge ye: for we cannot but speak the things which we have seen and heard." Thus were the upright in ancient days supported and delivered, so that, when *they wrought righteousness, they stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, and turned to flight the armies of the aliens; and still the Lord God is a sun and shield, he will give grace and glory: no good thing will he withhold from them that walk uprightly.*"

Clapham.

J. E.

## POETRY.

### THOUGHTS AFTER A PRAYER-MEETING.

I heard a voice which pierc'd the skies,  
Sweeter than music's potent charm;  
'Twas feebler than an infant's cries,  
'Twas mightier than a giant's arm;—  
It was a simple, artless tone,  
Which man, proud mortal, would despise;  
It was a breathing God will own,  
Who makes the weak confound the wise:  
It was the sinner's heart, laid bare  
Before its Maker, in distress;—  
It was a saint's confiding prayer,  
That Jesus was his righteousness.

Oh! it was lovely to be there,  
And breathe the atmosphere of heaven,  
To those that know the worth of prayer,  
And taste the joys of sins forgiven.  
There was no pomp of outward show,  
Or aught the eye of sense to greet;  
But there was glory bending low,—  
A listener on the mercy-seat.  
Go on, ye heavenly little band,  
Pursue the path your Saviour sought;  
You shall receive, at his right hand,  
A crown! and wear the robes He wrought!



## REVIEWS.

*A Narrative of the Visit to the American Churches by the Deputation from the Congregational Union of England and Wales.* By ANDREW REED, D.D., and JAMES MATHESON, D.D.—Jackson and Walford.

The time is certainly come, when "many shall run to and fro, and knowledge shall be increased." The benefits to be derived are numerous and manifest. The Rev. Drs. Spring, Codman, and Humphrey will not have come hither in vain. They will carry back a good report of the father-land, and derive some benefit from what they have seen and heard.

We pass over all allusion to the state of our own denomination in the volumes, and think it best to wait, till our own deputation have performed the arduous work assigned to them.

Dr. Reed's taste for the picturesque, and talents for description, are well known. He certainly appears to great advantage as a tourist. His remarks on revivals especially, on the temperance question, on slavery, and on peace, deserve the most serious attention.

His colleague, too, Dr. Matheson, appears to be worthy of him. His appeals on the Canadas will long be remembered.

As our attention will probably again be called to the subject of these volumes, at no distant period, we shall, for the present, content ourselves by introducing the following passage respecting the American Temperance Society, which cannot fail to be generally interesting.

"I must not omit in this notice the Temperance Society. It was instituted in 1826, and has wrought an astonishing renovation among this people. From the circumstance that ardent spirits were to be had at about a shilling a gallon, the temptation became exceedingly great. As the demand for them

rose, extensive orchards were planted, and fruits and grain were grown for the purpose of extracting spirit; till at length it threatened to become the beverage of the country. The serious attention of the benevolent was called to it. The subject was discussed, and urged in all its importance on public notice. At last, the principle of total abstinence from spirits as a drink, was adopted as the basis of the Society. It had, of course, to contend every where with unreined appetite, and pampered vice; but every where it fought to conquer.

"In the short space of its existence upwards of seven thousand Temperance Societies have been formed; embracing more than one million two hundred and fifty thousand members. More than three thousand distilleries have been stopped; and more than seven thousand persons, who dealt in spirits have declined the trade. Upwards of one thousand vessels have abandoned their use; and, most marvellous of all! it is said, that above ten thousand drunkards have been reclaimed from intoxication!

"I really know of no one circumstance in the history of this people, or of any people, so exhilarating as this! It discovers that power of self-government which is the leading element of all national greatness, in an unexampled degree.

"It is my duty to convey my impressions with perfect candour; and I should therefore observe, that this Society, and its noble cause, are suffering at the present time from slight, and I trust temporary, reaction. The cause of temperance has often been pleaded intemperately, and the intemperance of the mind, as well as of the body, has its appropriate punishment. Many have sought to extend the pledge to wines and other things, and have thus destroyed its simplicity, and its power. Uniformly it is found that the use of wine is diminished where abstinence from the use of spirits obtains. Had the advocates of the great cause remained inflexible to demanding one simple object, they would have won both; the fear is, in insisting on both, they may be denied all. No people know better than the Americans how to bear with

manly and united energy on any portentous evil of the day; they have only one fault—they know not when to stop. However, they have, as a whole, acted above all praise. They have laboured and prayed, prayed and laboured; and the plague is stayed, and the nation is saved."

*Biblical Theology: expressed in the Language of the Original Record; with Notes exegetical and illustrative; including the more valuable Annotations of Recent German Writers, &c., &c.* By the Rev. NATHANIEL MORREN, A.M., Minister of the North Parish, Greenock. Vol. I., The Rule of Faith. —Hamilton, Adams, and Co.

In each of our Theological Institutions there should, if possible, be one student at least who would make himself master of the German language, and do for us what the late Mr. Rowe, of Weymouth, or the late Mr. Kinghorn, of Norwich, would have done. We are rich in Commentaries, but how few have free access to the labours of De Wette, Reinhard, Neander, Hahn, Stow, Tittman, Jahn, Winer, and others! Mr. Morren remarks (note, p. 9), that "our Transatlantic brethren have of late outstripped us far, in opening up the treasures of German criticism and theology to English readers."

The volume before us contains the commencement of a work of great labour, and promises to be of great utility.

We rejoice to be able to say, that the author appears to be as far removed from the corrupt Neology which has lately prevailed on the continent as the most evangelical theologians can wish him to be. We admire the exact closeness of our friend's translation. Let the reader look at the Greek Testament.

John v. 46, 47.

"For if ye believed Moses,  
Ye would certainly believe me;  
For concerning me he wrote,  
But if ye believe not his writings,  
How will ye believe my words?"

James iv. 6.

"But he giveth greater grace; for it saith,  
'God the proud opposeth,  
But to the humble giveth grace.'"

1 Pet. i. 10, 11.

"Foretestifying the sufferings to come upon Christ,  
And the glories after these."

1 Thess. v. 20, 21.

"Prophecysings set not at nought;  
But all things examine:  
The good thing retain."

"These triplets might be arranged and paraphrased thus:

"Ask the way, and information shall be given you;

(For every one who asketh information receiveth):

Seek the house, and ye shall find it;

(For every one who seeketh findeth):

Knock at the door, and it shall be opened;

(For to every one that knocketh it shall be opened)."

The author has added a Bibliographical Guide to the principal works in Systematic Theology, which have appeared in Germany and Holland during the last century.

1. *The Disputants; or the Arguments in favour of the newly established Theological Institution among the Methodists brought to the Test, and the Institution itself proved to be unwesleyan, unscriptural, unnecessary, impolitic, and dangerous.* By A DISCIPLE OF THE OLD SCHOOL. pp. 107.—Fisher and Jackson.

2. *A Digest of the Laws and Regulations of the Wesleyan Methodists. With an Appendix.* By SAMUEL WARREN, LL.D. pp. 323. Stephens.

The first of these articles is powerfully written: no doubt it should be perused with caution; but whoever wishes to judge fairly of the subject in dispute—and which, we presume, has occasioned no little pain and solicitude to all parties—must read this pamphlet. We are thankful that we are not called to be arbitrators in this controversy; but justice demands that we should say, so far as this publication is concerned, that its statements are perspicuous, its reasoning close, and its reflections pungent. At the same time we would ever remember, *Audi alteram partem*.

As to the "Digest," we confess that we read it with amazement. From all that we had previously collected on the subject, our conclusion was, that the code by which



our Wesleyan brethren are governed must be both enlarged and minute; but the complex system of human policy detailed in these pages immeasurably exceeds every thing which, in a religious connexion, had ever come under our notice, or entered into our imagination. Indeed, in our simplicity, we are ready to suppose that this scheme of authority and submission, requirement and concession, is unparalleled. Conferences, Districts, Circuits, Presidents, Superintendents, Chairmen, Treasurers, Stewards, Leaders, Classes, Bands, &c., &c., &c., must render an imposing and complicated apparatus indispensable. We are glad to find that no formal attempt is made to identify these arrangements with the instructions and examples of the New Testament; though, at the same time, we must be permitted to express our unfeigned regret that they have not been framed in more obvious subjection to the paramount authority of Jesus Christ.

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*Oriental Illustrations of the Sacred Scriptures, collected from the Customs, &c. of the Hindoos, during a Residence in the East of nearly fourteen years.* By JOSEPH ROBERTS. pp. 619.—Murray.

As auxiliary to several standard authors, who have preceded in this line of important labour, the volume before us must be considered as highly useful and valuable. The residence of Mr. Roberts, for so long a period, where his opportunities have been so exceedingly favourable for collecting these illustrations, must communicate to his pages a peculiar interest. As will always be the case in works of this description, some of the applications appear more remote and less appropriate than others, but with this admission,—more than enough will remain to secure the reputation of the writer and reward the patience of the reader. We give the following specimen.

“And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand.”

“This is still common, but was much more so in former times. ‘Auschanan, a king, once became greatly enamoured with a princess called Alli, and desired to have her in marriage; but being in doubt whether he should be able to have her, he sent for a woman who was well skilled in *palmistry*. She looked carefully into his hand, and declared, *You will marry a princess called Alli: you shall have her.* The king was so delighted that he took his ring off his finger, and put it upon that of the fortune-teller.’

“Should a rich man be greatly pleased with a performer at a comedy, he will call him to him, and take off the ring from his finger, and present it to him. Does a poet please a man of rank, he will take the ring from off his finger, and put it on his.

“A father gives his son-in-law elect a ring from off his finger. When the bridegroom goes to the house of his bride, her brother meets him, and pours water on his feet. Then the former takes a ring from off his finger, and puts it on that of the latter.

“When the god Ramar sent Anuman to his goddess, Seethe, he gave him his ring, to show that he had authority to treat with her.

“Does one man send to another for any particular article, or to solicit a favour, and should he not have time to write, he will give his ring to the messenger, and say, ‘Show this in proof of my having sent you to make this request.’ Is a master at a distance, and does he wish to introduce a person to the notice of another, he says, ‘Take this ring, and you will be received.’

“Pharaoh’s ring carried with it the highest mark of favour towards Joseph, and was a proof of the authority conferred on him.”—p. 46.

From the name of the publisher, the reader will be prepared to expect paper and typography of superior quality; and he will not be disappointed. The volume is respectfully dedicated as “A memento of affection to the Rev. Jabez Bunting, A.M.; to the Rev. Joseph Taylor; and to the memory of the lamented Rev. Richard Watson; the general secretaries of the Wesleyan Missionary Society in 1818, when the writer of these pages was ordained as a missionary to the East.”

*Ceremonies, Customs, Rites, and Traditions of the Jews, interspersed with Cleanings from the Jerusalem and Babylonish Talmud; and the Targums, Mishna, Gemara, Maimonides, Abarbamel, Zohar, Aben-esra, Oral Law, &c.* By HYAM ISAACS, a Converted Jew. 8vo., pp. 434. London.

The author of this work styles himself rather a gleaner than an author, and in truth his subject would naturally lead to this. The question, therefore, in relation to the intrinsic value of the publication before us, seems to be simply this: Is the topic generally of importance to the Christian world? and if so, has the author handled it in a way calculated for real usefulness? That an acquaintance with the peculiar notions and practices of the Jewish people is of importance, no one will deny; it tends to induce in the Christian a lively feeling of gratitude for the superior condition into which he is introduced, through the reception of the Son of God, and it shows him into what an amazing extent of error and superstition a people may go, unless they become so humbled in themselves as no longer to lean to their own understandings, but rely upon the teachings of the eternal Spirit; and no longer to defer merely to the compositions of man for instruction in the mind and will of God, but singly and solely to those Holy Scriptures which are able to make us wise unto salvation, through faith in Christ Jesus. It may, peradventure, rouse the Christian to a greater zeal for the welfare of this erring people; and, further, it may assist ministers of the gospel, and others also, to discuss with the Jews the existing differences, relative both to doctrine and practice, with peculiar advantage. Whether Hyam Isaacs has succeeded in gleaning what is really useful, must be left to the decision of the impartial reader, to whose candid perusal this work is thus briefly commended.

*The Intellectual Calculator, or Manual of Practical Arithmetic.* 5th edition. By JOHN THOMAS CROSSLEY, and WILLIAM MARTIN.—Hamilton, Adams, and Co. pp. 146. 12mo.

It is but very seldom that we step

aside from the usual course of religious periodicals, to notice works of science or education. In the present instance we are induced to do so by the merits of the book above mentioned; and should such of our readers as may be employed in educating youth, but thoroughly acquaint themselves with it, we shall stand fully excused. We have long thought that mental arithmetic might be reduced to a system, simple and perfect in its details, admitting of a successful application to almost any question that can occur in the prosecution of business; and here we find it done, in such a way as to enable any pupil of moderate capacity to calculate whatever may be found requisite in ordinary life, with ease, dispatch, and certainty. His mind is led on, in the work before us, by imperceptible gradations, to the highest results. The progress is gradual, from "questions of the easiest kind, to those apparently the most intricate, extending through all numerical relations, weights, measures, fractions, and proportions, from simple unity to the complicated involutions of compound numbers." All trifling is rejected, and the whole is submitted to the test of utility. We have had an opportunity of investigating the results of adopting the present work, in the instruction of the boys in the Borough-road school. The questions proposed, the combinations given to be separated and reduced to their elements, the calculations called for, were such as to preclude the possibility of the exercise being a mere effort of memory. Principles must have been understood, to gain the answers required; and in every instance those answers were correctly given: within a minute, in the most difficult cases; quick as thought, in the simpler and more ordinary questions of business. We could not baffle the pupils, neither by involved complicated combinations, nor by those connected with fractional parts of numbers. The instructors of the middle classes must leave the beaten paths they have so long pursued, or the poor will very soon far surpass them in



useful acquirements. To such instructors especially, and to the heads of our families, we cordially recommend this work, thanking the esteemed authors for the labour and ingenuity which it discovers.

*Rylandiana: Reminiscences relating to the Rev. John Ryland, A. M., of Northampton, Father of the late Rev. Dr. Ryland, of Bristol.* By WILLIAM NEWMAN, D.D. pp. 225.—Wightman.

"There were giants in the earth in those days." The pleasure we have derived from a perusal of these instructive pages has been chastened by our veneration for those eminent persons whose illustrious names they record, and with whom we thus seem to be honoured with a transient interview: "the same became mighty men, which were of old, men of renown." Among our numerous readers, there must be some who retain an impressive recollection of Mr. Ryland, both as a private tutor and a public instructor, in which capacities he appears to have had few equals; but, perhaps, it would now be difficult to find one who possessed opportunities so favourable to a thorough acquaintance "with this extraordinary man," and, at the same time, so justly appreciated them, as the highly respected individual who has compiled this pleasing and edifying publication.

In the preface it is said, "Mr. Ryland has been gone nearly forty-three years. What immense additions have been made to his knowledge, holiness, and joy, since July 24, 1792, from the exertions of his own powerful, energetic, soaring mind;—from the arrival of dear friends since that date;—from the reports of the angels, who, as he often expressed it, not only came down to learn from the church, but carry back reports, which are published through all the celestial empire!"

The work is divided into the following sections:—Biographical Sketch—Further Extracts from his Diary when a Student; with a Specimen of a Theological Dic-

tionary—His Conversational Remarks, with Hints from his Sermons—Maxims—Anecdotes—His Methods of simplifying Knowledge—Miscellanies—Estimates of his General Character by various Friends—Appendix.

"The Rev. John Collett Ryland, A.M., was born at Bourton-on-the-Water, in Gloucestershire, October 12, 1723." "Early in the year 1741 there was a great awakening in Mr. Beddome's congregation at Bourton. Forty persons were brought to repentance at the same time, and Mr. Ryland was among them. Mr. Beddome baptized him October 2, 1741, received him into the church, and afterwards took measures (without his knowledge) for introducing him to the academy at Bristol, then under the presidency of the Rev. and learned Bernard Foskett." He was ordained pastor of the church at Warwick, July 26, 1750. "Mr. Brine gave him a charge." He removed from Warwick to Northampton, October, 1759, in less than a year after the death of his beloved friend, the Rev. James Hervey. "*Northampton* was illuminated with the full blaze of his ardour for six and twenty years." His last residence was at *Enfield*, to which he removed in 1786. He departed from this life July 24, 1792, in the sixty-ninth year of his age. Mr. Ryland was twice married, and had five children, only one of whom, the Hon. Herman Witsius Ryland, survives.

While Mr. Ryland was a student at Bristol, he wrote in his diary as follows:—

"If God don't bless me with abilities for the ministry, I'll get me a place to be an outrider for a Bristol, Coventry, or London tradesman. When the year is finished with Mr. Foskett, I shall partly see how the matter will go; and if I don't engage in the work of the ministry, I'll endeavour to return the money paid for my board, and any more expended on my account, and what they desire for interest, and engage in the business I served my apprenticeship to learn; and, if please God I am able, I'll also make Mr. Foskett a handsome present for bestowing his pains on such a

dull fool as I have been, and I am afraid I ever shall be."—p. 33.

We much fear that those students in our colleges to whom the preceding extract might be essentially serviceable, are generally least disposed to profit by it. Many of his "Conversational Remarks," and "Maxims," in the third and fourth sections, are precious gems of inestimable value: for instance:—

"The sovereignty of God is the first attribute struck at, and the last we are reconciled to." "Conscience, that bird in the bosom, will sometimes sing a dreadful, doleful note." "If Bibles were taken away, and acts of parliament substituted, they would no more make us moral, than a needleful of silk would tie down a lion from his prey." "Observe the motions, adore the depths, comply with the designs, of Providence." "God has not left any thing to an afterthought in his decrees, and he will not be a minute too late in any one of his actions." "Don't go to school to Mrs. Diffidence, Giant Despair's wife." "Are you willing to be searched? People who have stolen goods don't like to be searched." "The devil's maxim is—opportunity, then importunity." "Death is coming: he won't wait for you to unlock the door." "Government is the exercise of wisdom, goodness, and justice, for the public happiness." "All the rules of good behaviour are contained in that one word—*Modesty*.—Modesty consists in rendering to every one his due, and in assuming nothing undue to itself." "Work for the world is done *best*, when work for God is done *first*." "You can never expect too little

from the creature, nor too much from the Creator." "*Canescant alii mento, nos mente*. While some grow old in their chins (i. e., have beards), do you strive to grow old in your minds."

But for our contracted space, we should proceed to multiply extracts from the remaining sections of this interesting volume. We must, however, content ourselves by cordially recommending it to the attention of all our readers. Our youth will be richly rewarded should they be assisted to adopt its wise and holy maxims, in suberviency to the word of God, as their directory through the difficult passage of this world; while to the more mature, its principles and details will supply both pleasure and profit.

We sincerely hope the esteemed author will be yet long spared, to continue his important services in the church of Christ, and to increase the amount of obligation under which we have been already brought by the varied and valuable efforts of his judicious pen.

A singular typographical error has occurred at page 219. "When Queen Elizabeth came to *whet corn*," doubtless should be, "When Queen Elizabeth came to *the crown*." It is obviously a transposition of the letters, and has probably arisen from one of those accidents which sometimes happen in the press after the revise has passed the author's eye.

## BRIEF NOTICES OF RECENT PUBLICATIONS.

*The Sacred Classics, or Cabinet Library of Divinity.* Vols. 16 and 17. Hatchard. —The first of these volumes contains sermons on the Resurrection, selected from the works of the most eminent English divines—South, Barrow, Tillotson, Beveridge, Donne, Horne, Wesley, Horsley. The second volume contains fourteen sermons on the Divinity and Operations of the Holy Spirit, selected from Tillotson, South, Ridley, Ogden,

Hammond, Paley, Sherlock, Sanderson, Horne, Taylor, Howe, Sharp, Wilson.

The introductory essays to these volumes, by the editors, will be read with interest. Indeed this Cabinet Library of Divinity is conducted in a manner which cannot fail to insure an extensive circulation, and a considerable measure of public approbation.

*Meditations and Addresses, chiefly on the Subject of Prayer.* By the Rev. Hugh



*White, A.M., Curate of St. Mary's Parish.* pp. 327. *Curry, Dublin.*—"As it has pleased the Almighty Disposer of all events," says the pious author of this work, "that I should continue in a state of health which still incapacitates me for active exertion in my divine Master's service, I have been led once more (encouraged by the very kind reception given to the volume of sermons which I recently published) to adopt the medium of the press as a substitute for the ministrations of the pulpit; and thus to labour in my heavenly Master's cause, not indeed in the way I would have myself preferred, but in the only way now placed within my reach." We sincerely hope he will have no reason for regret. There are nine meditations and six addresses. They are all founded on passages selected from the Scriptures of truth, and breathe the spirit of serious and earnest piety.

*History and Present Condition of the Barbary States; comprehending a View of their Civil Institutions, Antiquities, Arts, Religion, Literature, Commerce, Agriculture, and Natural Productions.* By the Rev. Michael Russel, LL.D., Author of "View of Ancient and Modern Egypt," "Palestine, or the Holy Land," "Nubia and Abyssinia," &c., with a Map and Eleven Engravings, by Jackson. pp. 456. *Oliver.*—This highly interesting work is divided into eleven chapters: 1. Ancient History. 2. Constitution, Commerce, and Navigation of the Phœnician Colonies of the Coast of Barbary. 3. Modern History of the Barbary States. 4. Religion and Literature of the Barbary States. 5. The Cyrenaica and Pentapolis. 6. Tripoli and its immediate Dependencies. 7. Tunis and its Dependencies. 8. The Regency of Algiers. 9. Empire of Morocco. 10. Commerce of the Barbary States. 11. Natural History.—Our readers will find a large fund of useful information compressed within these pages, which it is exceedingly desirable to possess, and which, on a great variety of occasions, may be employed to considerable advantage. We think the work cannot fail to meet with the encouragement to which it is so justly entitled.

*The World of Waters.* By Charles Williams. pp. 327. *Westley and Davis.*—Our young readers, should they be so favoured as to obtain a copy of this work, will find that, in a very high degree, it is adapted to entertain and instruct them. The author has so treated the subject as to embrace a great variety of valuable information in

relation to objects which must always be interesting, and with some knowledge concerning which it is of much importance that the youthful mind should be furnished.

*A Poet's Portfolio; or Minor Poems: in three Books.* By James Montgomery. pp. 297. *Longman.*—It certainly is not every poet's "portfolio" that will yield such contents as adorn the admirable pages of this volume. For instance:—

"THE GENTIANELLA.

"In Leaf.

"Green thou art, obscurely green,  
Meanest plant among the mean!

"From the dust I took my birth;  
Thou, too, art a child of earth:  
I aspire not to be great;  
Scorn not thou my low estate:

Time will come when thou shalt see  
Honour crown humility,  
Beauty set her seal on me.

"In Flower.

"Blue thou art, intensely blue;  
Flower, whence came thy dazzling hue?

"When I open'd first mine eye,  
Upward glancing to the sky,  
Straightway from the firmament  
Was the sapphire brilliance sent.

Brighter glory wouldst thou share,  
Do what I did—look up there;—  
What I could not—look with prayer!"

p. 174.

What that is attractive and pious, whether in poetry or in prose, might not be anticipated from such a pen? Long may it continue consecrated, as it has hitherto been, to the advancement of religion, virtue, and freedom!

*The Church in the Army.* pp. 331. *Waugh and Innes.*—The pious reader will find in this volume much that is calculated to enkindle and maintain the pure flame of devotion. Here is a number of most interesting facts illustrative of the power and grace of God, distinctly and impressively demonstrating "that of a truth God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him." We have on doubt but this work will be in very extensive demand, and we shall be most happy to hear that such is the case.

1. *Sermons.* By the Rev. Lewis Hofsacker, M.A., late of Rielingshausen, in Wurtemberg. With a Memoir of the Author. Translated from the German. pp. 287. *Religious Tract Society.*

2. *Mistakes in Religion Exposed, in an Essay on the Prophecy of Zacharias.* By the late Rev. H. Venn, M.A., Chaplain to

the Earl of Buchan, and Rector of Yilling, Huntingdon. pp. 240. *Religious Tract Society*.—In the first of these articles, the sermons, which follow a short memoir of the preacher, are on the following subjects: The Peculiar Blessedness of the New Testament Dispensation—On the Forgiveness of Sins—The Strait Gate and the Narrow Way—Our Merciful and Faithful High Priest—The Ten Lepers—The Temptation of Christ—The Angels appearing to the Shepherds—The deep Humiliation of the Son of God—On Pride—Jesus Christ the Author and Finisher of Faith—The Account and Payment of our Debts to God—Christ at the Marriage Feast in Cana—The Five Thousand fed by a Miracle—The Last Judgment. The effect produced by a serious perusal of these striking discourses must be of a most salutary description. We are much gratified by knowing that they are likely to obtain an extensive circulation. As to "Mistakes in Religion Exposed," &c., the name of the author is no trifling recommendation.

*Six Discourses on the Nature and Influence of Faith.* By the Rev. William Burgh, A.B., Author of "*Lectures on the Second Advent*," "*An Exposition of the Apocalypse*," &c: &c. pp. 173. *Curry*.—Though we should, by no means, choose to make ourselves responsible for every statement contained in these sermons, yet we can have no hesitation in earnestly recommending them to the attention of our readers. The subjects discussed are of the first importance: they are treated in a clear, forcible, and interesting manner. In our opinion, no one can read them, with the least degree of attention, without feeling himself to be in the presence of an able and superior instructor.

1. *Christ's Loveliness.* By Thomas Watson, Minister of St. Stephens, Walbrook, A. D. 1657. pp. 36. *Religious Tract Society*.

2. *The Right Preparation for a Journey.* pp. 35. *Religious Tract Society*.

3. *The Negro Infant School.* pp. 54. *Religious Tract Society*.—Our readers will find that these excellent publications sustain the character of the valuable society from which they emanate. Their tendency is to promote the best of principles, and to produce the happiest results.

1. *A Catechism of Political Economy.* By Thomas Murray, LL.D. pp. 72. *Simpkin and Co.*

2. *A Catechism of Natural Philosophy.* By George Lees, A.M. Part 2. pp. 89.

*Simpkin and Co.*—In the absence of a more enlarged and systematic course of instruction, we most cordially recommend these elementary works as admirably calculated to impart a respectable measure of information concerning the interesting subjects on which they treat.

1. *The Table of the Lord.* By the Rev. James Millar. Second Edition. pp. 83. *Burns*.

2. *Two Sermons: On the Nature of the Godhead. The Sinner his own Destroyer.* By a Clergyman of the Church of England. pp. 56. *Burns*.

3. *Inclination and Duty at Variance.* By the Author of "*The Military Blacksmith*," pp. 102. *Burns*.—No serious person can attentively peruse the first of these publications without deriving considerable benefit. We certainly cannot pledge ourselves as entirely approving the contents of the second; yet, we think, if read with discrimination, it is calculated to be useful. The third is impressive and edifying.

*A Manual of English Grammar.* By the Rev. J. M. McCulloch, A.M. pp. 183. *Simpkin and Co.*—We have been much gratified by the inspection of this small work, and consider it to be justly entitled to take its place among the most valuable of that class of publications intended to initiate the student into a correct knowledge of the principles and the power of our language.

*Grace reigning through Righteousness unto Eternal Life, by Jesus Christ our Lord; as displayed in the Holy Life and Triumphant Death of Mrs. R. Pope.* By W. H. Colyer. pp. 58. *Westley and Davis*.—All who die in the Lord die safely, though it is not the privilege of every one of these, either to possess or discover the same measure of joy and peace in believing, in the dying hour. For the differences which occur among the truly pious at this solemn period, a great variety of reasons might be assigned, with which, at present, we cannot interfere; but it certainly is delightful to witness the manifest triumph of Christian principle and evangelical hope, rising higher and becoming stronger, as nature is dissolving and as eternity approaches. Such appears to have been the happiness of Mrs. Pope, as described in this little obituary, which, no doubt, will be read by very many with much sacred pleasure and sincere thankfulness.

*Memoir of J. Howard Hinton, who died at Reading, Jan. 10, 1835, aged thirteen years and seven months.* By his Father. *Jackson and Walford*.—We have read



this Memoir with much pleasure; and cannot but entertain a cheerful persuasion, that the wide and rapid circulation of it will do much good, not only in our Sunday-schools, but in seminaries of higher rank. Particularly we recommend to the tutors and governesses of boarding-schools, the important suggestions of Mr. Hinton, on their promoting facilities of corresponding with their parents, and holding meetings of social piety among themselves.

*Early Piety.* By the Rev. Jacob Abbott. Whittaker and Co.—One of the most pungent little books, surely, that ever was addressed to parents, on one of the most interesting topics that can touch a parent's heart—the salvation of the child.

*London in May; or Anthony Hoskins's Account of some of the principal Religious and Benevolent Institutions of London.* By the Author of *Alan Gilbert's Last Birth Day*, &c. Ward and Co.—To those who, within the last twenty years, and especially since the erection of Exeter Hall, have seen London in May, this little book will be interesting; and doubly so to those who have never yet seen the magnificent spectacles which the well-known writer has so graphically described.

*Part I. of the Holy Bible, &c. &c.* By B. Boothroyd, D.D. Duncan.

*Part III. of the Condensed Commentary, &c., &c.* Ward and Co.

*A Pocket Expositor of the New Testament.* By Thomas Keyworth. Second edition. Hamilton and Co.

All these are works of great merit, and the growing demand for them is one of the most cheering signs of the times.

*Letters to the Evangelical Clergy, &c.* By S. Blyth, Baptist Minister of Raven-glass, formerly Curate of Long Preston, &c.

*A Letter to the Provost of Worcester College, Oxford, on seceding from the Church of England.* By J. C. Philpot, late Fellow of Worcester College, and Curate of Stadthampton, Oxfordshire. Second edition. Simpkin and Co.

"Adulterers and adulteresses repeated aloud, 'I was also uncorrupt before him, and eschewed my own wickedness.'" p. 9.

"More than a year before I left this scene of labour, I had openly professed myself a Baptist, by being baptized."

*The Christian Journal.* Conducted by Members of the Relief Church. No. 29, for May.—An excellent periodical, which will contribute largely, we trust, to the promotion of the great Christian cause.

*The Monthly Chronicle, or Journal of the Young Men's Societies.* Vol. 1., No. 1. Ward and Co.—We hope to be able to watch over it, and report its progress.

*Antinomianism Examined, Exposed, and Subverted.* By George Wright, Stamford, Lincolnshire. Simpkin and Co.—Without pledging ourselves to every word in this sensible discourse, we can cheerfully bear testimony to the general excellence of its contents.

*Periodical Accounts of the Serampore Mission.* No. 13.—We acknowledge the kindness of having this sent to our brethren, who, we trust, are quite prepared to give to it all the attention it merits, from the hand of Dr. Carey. His "praise is in all the churches."

*A Spelling and Reading-Book, upon new Principles.* By the Rev. Joshua Frederick Denham, M. A., Lecturer of St. Bride's, Fleet Street. Second Edition. Simpkin and Marshall.—We heartily recommend this modest, sensible elementary book to the favourable notice of all concerned. And who can be unconcerned?

*A Book for all Classes; or, The Grace of God displayed in the Salvation of Sinners by Jesus Christ.* By John Dennant. Wightman.—A very serious and useful tract. We heartily wish it may be read with as much profit as we have reason to think the Author's little work on "Soul-prosperity" has been.

*The Communicant's Companion.* By the Rev. Matthew Henry. A new Edition. Hatchard and Son.—A new edition of this excellent book will be often called for, always welcome, and always useful.

*Religion and Eternal Life, &c.* By J. G. Pike. Tract Society.—The name of the well-known "Depository," and the name of the well-known J. G. Pike, are sufficient guarantee to the reader that he will not be disappointed.

*Testamentary Counsels, &c.* By a Retired Solicitor. Ward and Co.—These practical directions from a pious man are of great value, and cannot be too widely circulated. Lord Eldon, in one of his familiar talks when sitting in the Court of Chancery, declared that the fiercest litigation he had ever witnessed in all his life was about one poor half-guinea.

*A Manual of Instruction on the Use and Governance of Time and Temper, &c.* By the Rev. William Jowett, M.A. Seeley and Sons.—Rich materials.

*Bread of the First Fruits, 2 Kings, iv. 22; or Short Meditations on Select Passages of Scripture for every Day in the Year.* With a Preface by the Author of "The Week." Seeley and Sons.—Hindrances to a holy life are without number. If helps be multiplying, let us rejoice.

## RELIGIOUS INTELLIGENCE.

## FOREIGN.

## CANADA.

*Extract of a letter from Mr. Gilmore.*

*Montreal, Jan. 13, 1835.*

Brother Fraser in his last letter informed you of the good which was done among them (in Breadalbane). Since that time I have paid him a visit. I never saw such a general and deep impression as was among that people. They seemed to bend under the truth like willows. Previous to this they had shown much hardness of heart; nothing seemed to affect them; and the children of religious parents, now reached to manhood, had become unusually vain and profane. It came out in the meetings which we had, that some of them had even gone so far as to mimic the taking the Lord's Supper by the way-side as they were going home. The distress of mind they felt was very pungent, and that which seemed most to afflict them, while their eyes were streaming with tears, was a hard heart. A goodly number appear to have submitted to the righteousness of Christ: their joy and peace in believing were as great as had been their previous anguish. It reminded me very much of the Acts of the Apostles. The account which they gave of their conversion was simple and scriptural. Surely, God was among them. O how delightful it is to see sinners turning to the Shepherd and Bishop of souls! What a night of sorrow have they escaped! To what purity and unending joys are they born! What an important event in the history of a man that must be, in which he forsakes the way of death, and turns into the way of life! It may be learned from the wonderful sacrifice of Christ—a sacrifice made that such an event might be possible. But who, even with such a lesson before him, can either fully fathom everlasting punishment, or soar in thought to life eternal?

In a letter I had from Mr. Fraser lately he informs me the work is still going on. One thing rather extraordinary he relates, and which I shall here insert. He says,—“Last night, (Dec. 1st) at our meeting, a circumstance took place which surprised us all. About thirty children, from five to fifteen years

of age, crowded together in one part of the chapel; as I addressed to them a few simple ideas about the sufferings of Christ, they began to sob and weep, which increased, until at last neither themselves nor the people could well hear what was said. I asked them, what grieved them? Their sins, they said; their souls were lost. And what do you want? Christ the Saviour,—the Saviour! I asked all those who wished to be prayed for to stand up; and all weeping together stood up, and we engaged in prayer. Oh, it was an affecting, an interesting sight! and I think it has taught me a lesson, of paying more attention to the instruction of children than ever I have done. I do not know what may come out of this, but I do hope I shall soon see a number of them converted to God: and why not added to the church?” He adds,—“Some of the children, bathed in tears, with all urgency, have said to me, ‘O, pray, pray for my aged parents.’ As I am writing,” he says, “I feel astonished about these children. It seems as if some invisible agent moved them, for I find, that last night, some children, not in the school, but at a distance, pressed their parents to come to meeting with them, saying, if they would not come, they would go themselves.” There is something extraordinary in this. Our brother is enjoying a rich harvest. May God supply him with necessary wisdom, and bless us all with such refreshing showers.

Mr. Olivier, from Canton-de-Vaud, has been preaching in French to the Canadians in Montreal. It is quite a new thing. He has not much encouragement from large attendance, but as much as I expected; the secret opposition of the priests may account for this. There is one hopeful inquirer; another, not quite so. I long to see a gospel church of Canadians. I expect to witness it ere long. In many places a spirit of inquiry, though checked, does prevail.

I wish something more could be done for Canada by friends on your side of the water, especially by way of supporting itinerancy; the scattered nature of the population requires this kind of labour very much. I have sometimes half wished, now that the church in Montreal is in some measure established,

some one could be got to take the charge, that I might be able to itinerate, though this is not likely very soon. Could you do nothing to obtain one who might employ himself in this way? It could be done at little expense, and might, under God, accomplish much good.

I submit this, my dear Sir, to your most serious attention, and pray that you may be induced to carry it into effect. Our church cannot do much, but a little might be done. We have helped brother Fraser: may we hope, that this late revival will enable the people to support him themselves. Mr. Edwards has written to you, I believe, on the Manual Labour System, for educating young men for the work of the ministry. As far as I understand it, I very much approve of it; but he has given particular attention to it, and has, I suppose, written to you accordingly. I must draw to a close. I shall be happy to hear from you in the spring.

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## DOMESTIC.

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### PUBLIC MEETINGS.

#### BRITISH AND FOREIGN SAILORS' SOCIETY.

The General Meeting of this Society was held at the City of London Tavern, Bishopsgate Street, on Monday evening, May the 4th, and was very numerous and respectfully attended.

After the chair had been taken by the Right Honourable the Earl of Mountsandford, the Rev. C. Hyatt, sen., prayed, and the Rev. Mr. Simpson, one of the Secretaries, read the Report.

It commences with some observations on the duty of imparting Christian instruction to seamen; and, after noticing the opening of the Sailors' Chapel, refers to the observance of a day of thanksgiving for the mercies of sixteen years, in making the first floating chapel, then about to be closed, the spiritual birthplace of regenerated seamen, and a pattern for many other in different parts of the world; thus forming a grand era in the history of maritime evangelization. The Rev. J. Chapman has been appointed minister of the Sailors' Chapel, and above ten thousand seamen have attended at it during the last year; besides multitudes of watermen, rivermen, and others, who had not been accustomed to attend divine worship.

In connexion with the Ship Loan Libraries, it is stated that the Sailors' Library at the chapel, has served with books out on loan for a most important

source of supply in this department. During the past year forty-five libraries, containing about twenty, or in some forty volumes each, of the choicest religious books, including forty-five Bibles, have been gratuitously sent on board ships bound to China, Madras, Ceylon, Isle of France, the Society and Friendly Isles, in the Southern Pacific Ocean, Cape of Good Hope, Van Diemen's Land, St. Helena, New Hebrides, New Holland, New Zealand, New South Wales, Lima, Buenos Ayres, Rio Janeiro, Sierra Leone, Jamaica, Barbadoes, Demerara, Guadalopec, St. Vincent, Honduras, New York, St. John's N.B., Montreal, Quebec, Newfoundland, Smyrna, Constantinople, Malta, Venice, Naples, Leghorn, Civita Vecchia, Geneva, Alicante, Malaga, Gibraltar, Lisbon, Oporto, Bordeaux, Memel, and Constadt.

Fishing smacks sailing from the Thames, to the number of 220 vessels, have been brought before your Committee by the representation of the Christian friends at Barking; and it was resolved to take immediate steps to supply them with small libraries of religious books. Fifty libraries, containing 660 bound volumes, 200 pamphlets, and 1,000 tracts, have already been provided and sent to Barking; where a judicious plan has been adopted to place them to the care of the masters. Above 70,000 books and tracts have been circulated by the Society during the past year, and the report contains some pleasing accounts of the beneficial effects of that branch of its labours. Under the head Thames Agency, the report states that Captain Prynn, the Society's Thames Missionary, has during the year visited 2,353 ships in the river, and the London, St. Katherine, and East and West India Docks. Some interesting particulars are there given relating to the Bethel prayer-meetings and their attendants, and of the general increase of piety among seamen. The report then continues:—"While your Committee refer with considerable satisfaction to the labours of your agents among seamen afloat in the river during the past year, they have increased pleasure in stating, that they have recently made an arrangement for a greatly enlarged series of labours among the 2,000 ships and 15,000 seamen constantly in the port of London. For this purpose they have engaged seven more agents of long-tried piety and zeal, to carry on Bethel meetings; so that instead of six religious services every week on board, they are now holding twenty." The report then refers



to the seven lectures on Temperance, delivered by Mr. Thomas Roberts, and the establishment of a class for teaching navigation gratuitously, and relates the proceedings of the Society's provincial agents at Dublin, South Shields, Monkwearmouth, Kine, Kirkaldy, Ramsgate, and the distribution of books among the Coast Guard stations. In noticing the agents in foreign ports, the report speaks very highly of the labours of the Rev. John Sanders, a Baptist Minister, and the Rev. Mr. Sweetman, a Wesleyan Missionary, both of Sydney; also the Rev. Messrs. Knibb, Burchell, and Ward, of Jamaica; and Mr. Hague, of Memel, through whose exertions it is expected a Sailors' Chapel will be built in that port.

Reviewing the various and increased agency of your Society during the past year, and recollecting their entering it with a debt of 341*l.* 19*s.* 6*d.* due to their Treasurers, your Committee perceive the most solid reasons for heartfelt thanksgivings to God, the gracious Giver of all good, and encouragement from the liberality of the Christian public. Their expenditure during the past year has been 1,665*l.*, and, considering the extent and variety of the Society's operations, they cannot but wonder that it has been so little; but this reference will lead them to acknowledge, with the warmest thanks, the very liberal aid afforded to them by the Merchant Seamen's Bible Society, the Religious Tract Society, and the Sunday School Society.

The financial Report was read by Mr. Angas, one of the Treasurers. It appeared as follows:

Subscriptions, Donations, Collections, &c., received during the past year.....	£1663	8	10
Balance due to Treasurers .	313	13	4
	£1977	2	2
Balance due to Treasurers last year.....	£341	19	6
Various expenses as detailed in Report.....	1635	2	8

£1977 2 2

The Rev. John Clayton, Mr. Williams, (Missionary from Tahiti), J. Chapman, Professor Hoppus, (London University), J. B. Shenston, C. Stovel, G. Evans, also T. Jopling, Esq., and G. F. Young Esq., M. P., for Tynemouth, moved and seconded the respective resolutions.

#### SUNDAY SCHOOL UNION.

The Anniversary of this Institution was held at Exeter Hall, on Thursday,

May the 7th. So numerous was the attendance, that it was found necessary to open the lower hall, which soon became filled by those unable to gain admission above.

A few minutes before six o'clock, Thomas Challis, Esq. took the chair, and offered an apology for the absence of Edward Baines, Esq., M. P., who was to have presided over the meeting.

The business was commenced as usual by singing the 117th Psalm, and the Rev. E. Prout, of Oundle, offered up solemn prayer for the Divine blessing.

The chairman opened the business of the meeting by a very eloquent address, in which he took a grateful review of the origin and progress of Sunday-schools, and dwelt with much delight on the great moral benefits to be anticipated from the piety and zeal which were now consecrated in this noble service.

The Rev. Professor Vaughan, H. Townley, J. Burnet, J. Williams, J. E. Giles, and R. Baird, from Philadelphia; also H. Dunn, Esq., Secretary to the British and Foreign School Society, and Sir Andrew Agnew, Bart., severally caught the spirit of this address, and in their subsequent appeal to the meeting, breathed the same pious and benevolent sentiments.

Mr. W. F. Lloyd read an abstract of the Report, which commenced with the Foreign and Colonial Sunday-schools, all of which were represented as in very prosperous circumstances. The accounts from the West Indies were very encouraging, and attributed the peace and happiness of the 1st of August principally to the operation of Sunday-schools. The negroes manifested the strongest desire for books. In reference to Home proceedings, it stated that the Jubilee Fund was quite exhausted, but pressing applications continued to be made. The Committee regretted that their appeal on behalf of the Sunday-school Building Fund had not excited more general attention. A beginning, however, had been made. During the past year Mr. Wilson, the travelling agent, had itinerated through a great part of nine counties—had visited eleven existing Sunday-school Unions—had formed four new societies—and held the usual meetings at seven considerable towns which had not as yet established unions. There were now in connexion with the Union about a million and a half of Sunday-scholars. The sale of publications at the depository during

the past year had amounted to £7,621. 0s. 7d., being an increase of £178. 14s. 3d., beyond the preceding year.

The building, which has been erected for the use of this Institution, in Pater-noster-row, was opened on Wednesday, the 6th of May, when the Committee, and a few other friends, met together for the purpose of imploring the Divine blessing on the undertaking. W. B. Gurney, Esq., the Treasurer, presided; and the devotional exercises were conducted by Messrs. Jones, Thomas, Lloyd, and Challis. The building comprises a shop and warehouse, for conducting the business of the Society; a convenient Committee-room, and a large room designed for a library and reading-room, in which it is intended that lectures shall be delivered to Sunday-school teachers. The Chairman, who assisted in the formation of the Society, and became its first Secretary, adverted to its humble origin, and to its gradual extension, which has from time to time compelled the Committee to obtain increased accommodation.

We trust that the Society will go on and prosper, and be made an instrument, in the hand of God, of extending and improving Sunday-schools throughout the world.

#### IRISH EVANGELICAL SOCIETY.

The twenty-first annual meeting of the subscribers and friends of this Society was held at Finsbury Chapel, on Tuesday, the 12th of May, THOMAS WALKER, Esq. in the chair. The attendance was most numerous and respectable.

The service commenced by singing and prayer.

The Rev. A. Tidman read the Report, which stated that "the number of agents employed by the Society during the past year has been 48. There are under their pastoral oversight 22 Christian churches. Their labours are of a character decidedly Missionary, each agent having around his principal station a circuit of itinerancy, extending to 5, 10, and sometimes 20 miles, and by this means they have made known the gospel publicly and from house to house, in at least 200 of the cities, towns, and villages of Ireland. While the preaching of the cross is their primary duty and the glory of their ministry, they are active and willing servants in the cause of that first and noblest Institution, the Bible Society. They labour hard

to correct one of Ireland's greatest evils by promoting the principles of temperance. They are active distributors of religious tracts; and by their means, multitudes have been circulated with the happiest effects in the dark districts of Ireland. Under their superintendence thousands of the children of the poor are trained in the nurture and admonition of the Lord. By the bed-side of the sick and the dying, seated with the peasant around the cabin fire, and conversing with the solitary traveller by the way-side, they endeavour by all means to save some."

The Report then proceeded to state the difficulties amidst which the agents of the Society laboured, arising from gross darkness, that overshadowed the priest no less than the Catholic people, the political asperity manifested by many Protestants, and the cruel persecutions to which Christian converts are exposed. It then detailed many gratifying statements of success, and of the cheering prospects presented in many parts of the sister country. The Report bore testimony to the zeal and disinterestedness of many of the Episcopal ministers of Ireland, who have established a home mission, which they zealously support by their own labours. In conclusion the Report lamented the deficiency in the Society's funds, and earnestly solicited from the churches, with increased liberality, increased prayer for Ireland's salvation.

The Treasurer then presented his accounts, which showed a balance of £426. 12s. 4d. against the Society. He added that he was under acceptances to the amount of £462, and that there were additional obligations for the current quarter.

The Rev. Dr. Fletcher, J. Young, J. Burnet, T. Binney, Mr. Nolan from Ireland, and J. Conder, Esq., severally addressed the meeting.

#### LONDON MISSIONARY SOCIETY.

The subscribers and friends to this noble institution celebrated their forty-first anniversary at Exeter Hall, on Thursday, the 14th of May, and such was the interest manifested, that at an early hour the large room was completely filled, and a second meeting was simultaneously held at Orange-street chapel. A few minutes before ten o'clock WILLIAM ALERS HANKEY, Esq. took the chair.

The business commenced by singing the Missionary Hymn, after which the

Rev. Dr. Redford, of Worcester, offered up solemn prayer for the blessing of God on the proceedings of the day.

The Rev. W. Ellis read the Report, which, upon the whole, was very encouraging. The following is the number of Missionary Stations, and Out-stations, belonging to the Society, in different parts of the world, missionaries labouring at the same, &c., &c. :—

	Stations and Out-stations.	Missionaries.	Native Teachers.
South Seas. . .	38	15	72.
Beyond the } Ganges }	5	5	4
East Indies. . .	163	32	114
Russia. . . . .	3	5	2
Mediterranean	2	2	—
South Africa. .	26	24	22
African Islands	5	4	3
West Indies . .	14	15	3
	256	102	220

making, with upwards of 480 school-masters and assistants, more than 800 persons, wholly or in part dependent on the Society, exclusive of families.

The Directors have sent forth 17 missionaries during the past year, chiefly to the East and West Indies.

The number of churches is 84, and that of communicants, 5,208; of schools the number is 478, and that of scholars, 26,960.

From the Treasurer's accounts it appeared that the total amount of receipts during the past year was £57,895 9s. 10d.

Rev. G. Clayton; the Hon. and Rev. B. Noel; Dr. Tholuck (Professor of the college of Ullah, in Germany); W. Reeve (Missionary from India); Rev. Dr. Reed; Dr. Codman (Representative of the American Missionary Society); F. Close (of Cheltenham); M. Knill; J. Williams (from the South Seas); G. Christie (from India); and Dr. Humphrey (President of Amherst college, America), proposed and seconded the respective resolutions.

#### ANTI-SLAVERY SOCIETY.

At a very numerous and highly-respectable Meeting of the members and Friends of the Anti-Slavery Society, held in the Great Room at Exeter-Hall, on Friday, the fifteenth day of May, 1835; The Right Hon. LORD BROUGHAM and VAUX in the Chair;

The following Resolutions were resolved unanimously :—

Moved by T. F. Buxton, Esq. M.P.; seconded by George Stephen, Esq.;

and supported by J. S. Buckingham, Esq., M. P. and the Rev. John Burnet,

That this meeting regards with sincere delight and devout gratitude to Divine Providence the object of the act for abolishing 'Slavery, passed by the British Legislature; and this Meeting cannot too earnestly express its satisfaction, that by the exercise of peaceful and industrious habits, under the most trying circumstances, the negro has proved himself to be well fitted to receive, and worthy to enjoy, the full exercise of the inestimable blessing of Civil and Religious Freedom.

That whilst this Meeting willingly pays this just tribute of its praise to the Negro, it thinks it right to withhold all approbation of the working of the Act for abolishing Slavery, until official information on that subject, from the Colonies, shall have been given to the country, fearing that the system of apprenticeship has been made subservient in numerous instances, and in a variety of ways, to oppression towards the emancipated Negroes and people of colour; and under this apprehension it is the opinion of this Meeting that a parliamentary inquiry should be immediately instituted, and that until the total extinction of Slavery, it is of the utmost consequence that the greatest vigilance should be exercised by the British public over the whole question.

Moved by Daniel O'Connell, Esq., M. P.; seconded by the Rev. Dr. Morison,

That this Meeting contemplates with great satisfaction the active exertions now making in France for the extermination of Slavery from her colonies; and also regards with solicitude the exertions which are now making in the United States for the abolition of slavery, and warmly sympathizes in the labours of those who are engaged in this arduous undertaking, and earnestly trusts that the day is not distant when America shall no longer incur the reproach of holding in bondage upwards of two millions of human beings, and of allowing prejudice against colour to perpetuate the injuries and degradation of the negro race. And this meeting, entertaining a deeply rooted horror of the slave-trade and of slavery, will rejoice to co-operate with all Societies in every part of the world, having for their object the immediate and utter extinction of these enormous evils.

Moved by John Jeremie, Esq., and seconded by William Allen, Esq.,

That this meeting has learnt with in-



expressible grief, that the traffic in slaves is still carried on to an enormous extent, and with increased cruelty, under the flags of Foreign Nations, but more especially under those of Spain and Portugal, notwithstanding the treaties these powers entered into with this country to put a final stop to it, and notwithstanding they have received from our government, for the accomplishment of that object, more than one million sterling; and this meeting cannot refrain from expressing the grief and indignation it feels at the dereliction of every principle of honour and of humanity, exhibited by those Governments in refusing to adopt effectual measures for repressing the nefarious conduct pursued by their subjects in the prosecution of this traffic; and which convinces us that the only measure which can effectually put a stop to the slave-trade is the total extinction of Slavery.

That this Meeting feels itself bound to express its grateful acknowledgments to many of the Governors of Colonies, to the Ministers of religion generally, and to the Missionaries of various denominations in the Colonies, for their zealous, prudent, and indefatigable exertions in explaining to the emancipated Negroes the nature and extent of the freedom accorded to them, and in impressing upon their minds the solemn obligations under which they are laid by the authority of Christianity to a peaceful, sober, and industrious conduct; and which has greatly contributed to the hitherto successful result, on the part of the Negroes, of this measure. And that this Meeting, regarding it of the utmost importance that a sound scriptural education, upon liberal and comprehensive principles, should be provided for all the emancipated Negroes, desires to see carried into effect, at the earliest possible period, the Resolutions of Parliament which accompanied the Act, viz. that provision should be made for the moral and religious instruction of the Colonies upon liberal and comprehensive principles.

That the cordial thanks of this meeting be given to the Right Honourable the Lord Brougham and Vaux for his early, indefatigable, and powerful exertions in this great cause of justice and humanity, and for his able conduct in the chair this day.

ROBERT STOKES, Secretary.

#### HOME MISSIONARY SOCIETY.

The sixteenth Annual Meeting of this Institution was held at Exeter Hall, on

Tuesday evening, the 19th of May. The attendance was so great as to fill the large room.

Thomas Challis, Esq., occupied the chair.

The services were commenced by singing, after which the Rev. R. J. Hunt supplicated the Divine blessing.

The worthy Chairman urged the importance of this Society in a very animated appeal to the meeting; and the Rev. W. Henry read the Report, from which it appeared that, during the past year, eleven new stations had been adopted, one of which was the London and Birmingham Railroad. From seventy to eighty villages had been brought under the gospel in addition to those formerly occupied. It then adverted to the beneficial influence which would result from bringing the country under Christian instruction, and gave an extract from a letter which the Committee had received from a respected clergyman, detailing the lamentable state of drunkenness and ignorance prevailing in that part of the country where he resided. It stated, that several individuals had engaged to pay £30 per annum towards the support of a Home Missionary. A resolution had been passed by the Congregational Board, suggesting that each congregation should support a Home Missionary of its own, or make an annual collection on behalf of this Society. It contained a letter from Thomas Thompson, Esq., the Treasurer, who was taking a tour through North Devonshire, in which that gentleman stated, that the lovely moral scenes now presented by that county had doubly repaid all the labour which had been expended upon it.

The Chairman then rose and said, that he had been requested to read the Treasurer's Report. Before reading it, however, he begged to be allowed to say, that he was fond of universal suffrage as it regarded the support of the gospel. There was scarcely any individual but what could do something: there was no individual placed beyond the obligation to do what he could; and it had occurred to him that if every church-member in the metropolis would devote 1s. per annum to the evangelization of the country, it would produce a large additional income to this Society. He merely threw out the hint for the consideration of the meeting.

From the balance sheet it appeared that the balance in hand last year was £523 12s. 8d.; there had been received during the current year £4,381 5s. 7d.;

the expenditure amounted to, £4,466 14s.; leaving a balance now in hand of £438 4s. 3d. The Committee, however, were now under obligations to a greater amount than the balance in hand.

The Rev. J. Leifchild, J. Sherman, J. Fletcher, Dr. Matheson, Dr. Codman, T. Morell, J. Wilks, and W. Henry, proposed and seconded the several resolutions.

#### THE BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The Annual Meeting of this Society was held in the large room, Exeter Hall, on Tuesday, the 19th of May. The attendance was very numerous. The Bishop of London, the President of the Society, occupied the chair.

The Secretary read an abstract of the Report. It stated, that the principal means employed by this Society had been the delivery of lectures, and the distribution of tracts, both at home and in foreign countries. In Southwark, an auxiliary Society had been established under the auspices of the Bishop of the diocese. It suggested that great benefit would result from ministers preaching sermons on the subject of temperance. The Committee had endeavoured to procure the aid of missionaries in various parts of the world. The tracts issued during the year amounted to more than half a million, making a total, since the formation of the Society, of 3,832,800, including the monthly papers of the Society, amounting to 297,050. During the year, 197 medical men had signed a declaration to the effect, that distilled spirits, as an article of diet, were not only unnecessary, but positively injurious to health. The whole number of British medical men who had signed the declaration, was now 782. The magistrates of Darlington, and in the parish of St. Marylebone, had in several instances refused licenses to dram shops, because they did not come directly under the act for granting licenses. The report then adverted to ships carrying spirits on board, and stated, that the number of American vessels which took none, except in the medicine chest, was increasing. Interesting intelligence had been received from various foreign parts, of the progress which the principles of the Society were making.

The number of Societies in England and Wales, on the 1st of May, was 557; the number of members 115,782, being an increase of 114 societies, and 28,311 members, during the year.

The annual income of the Society was little more than £200, and was totally inadequate to defray even the ordinary expenses of the office. The Committee regretted that their reiterated appeals for annual subscriptions had been so little responded to.

The balance in the hands of the Treasurer on the 31st of March, was £428 19s. 11d., but that was principally owing to a donation of £200 he received a few days before the expiration of the month; but after discharging the existing engagements of the Society, which amounted to £378 12s. 2d., there would only be a balance remaining of £50 7s. 9d.

Admiral Renton, Hesketh Fleetwood, Esq., M.P., the Rev. Dr. Matheson, H. Stowell, B. Noel, Dr. Codman, and Dr. Humphrey, severally advocated the principles and object of the Society, and specified some gratifying instances of its beneficial results.

#### BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of this Society was held at Finsbury Chapel, on Tuesday, the 16th of June. R. FOSTER, Jun., Esq., in the chair.

The services were commenced by singing and prayer.

The Rev. J. Edwards read the Report, which furnished a most interesting detail of the Society's labours. It stated in conclusion, that altogether, in connexion with this Society, there are at least 100 agents, who go forth every Sabbath-day, and either preach the gospel in a style suited to the capacities of their hearers, or read evangelical discourses, and conduct public worship, in a pious and acceptable manner; besides upwards of 500 Sunday-school teachers. That during the last year more than 300 persons, who have believed with the heart and confessed with the mouth the Lord Jesus, have been added to our churches; and a much larger number are said to be seriously impressed with the gospel, as ministered by our Missionaries. That seven new churches have been formed, and thirteen places of worship erected, in immediate connexion with this Society, during the last year. The Committee, having long felt that the care and business of the Institution now require more attention than can be given by any one who, at the same time, has to sustain the pastoral office and a stated ministry, have at length complied with the earnest desire of their present Secretary, to transfer the duties of his office into other hands, whilst he has the opportu-

nity of introducing a successor. During the last year considerable assistance has been rendered by Mr. May, in travelling and collecting for the Society; but, having found that the situation required greater exertion than his physical energy could sustain, he has been obliged to resign. The Rev. Charles Hill Rowe, of Middleton in Teesdale, has been appointed travelling secretary and collector.

It appeared that there was a balance due to the Treasurer of £145. 10s.

The Rev. J. H. Hinton, of Reading, who proposed the first resolution, stated an instance of hostility to the gospel lately witnessed by himself in connexion with a member of his church, and an agent of this Society, which, for the determined violence of its spirit, the disgusting conduct of its agents, and the sly sanction given to "certain fellows of the baser sort" by men holding respectable rank and responsible stations in society, is scarcely to be equalled in the annals of modern persecution. It occurred at Aldermaston, a small village between Reading and Newbury. We cannot transfer to our pages the particulars of those filthy and blasphemous proceedings; they are detailed in "the Patriot,"\* where those who wish may read them; and no doubt but they will rise from the perusal, even in the absence of any higher order of emotions, with a degree of astonishment, verging on incredulity, that in the nineteenth century there should be found men of opulence and power, and it is presumed also of education and some portion of refinement, who would afford their sanction to, or indeed suffer to transpire within the sphere of their influence, such an atrocious exhibition of indecency and outrage, the disgusting relation of which can scarcely be endured in a respectable assembly.

The Rev. A. Fletcher, S. Nicholson, of Plymouth, C. Hyatt, J. Green, and T. Fewtress, Esq., succeeded Mr. H. in moving and seconding the resolutions adopted by the Meeting.

#### BAPTIST UNION.

In accordance with the notice given in our Magazine for last month, the Committee of the Baptist Union met a number of their brethren, chiefly representing the country associations, in Salters' Hall school room, on the afternoon of June 15th; the Rev. J. P. Briscoe, of Folkestone, in the chair. After the minutes of the proceedings of the Committee dur-

ing the past year had been read, and the correspondence relative to the revised constitution of the Union had been laid before the brethren, a very animated but friendly discussion relating to it was sustained for several hours. By which means it underwent several important alterations, when it was unanimously resolved to recommend its adoption at the annual meeting. It was, indeed, gratifying to witness the harmony of brethren, many of whom then met for the first time, on a subject of so much importance, and presented, we trust a favourable earnest of good things to come."

The annual meeting was held at New Park-street chapel, on Wednesday, the 17th, and was more numerously attended than on any former occasion. The Rev. EDMUND CLARKE, of Truro, in the chair.

The business having been commenced by singing and prayer, by the Rev. C. Room,—

The CHAIRMAN, after a few prefatory remarks, observed, that he would yield to no brother present in a desire to promote, by every possible means, union throughout the Baptist denomination. It was the memorable prayer of our Lord for his disciples, "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The want of union among the professed followers of the Lord Jesus Christ was, even at this period, one of the greatest stumbling-blocks to the advancement of Christianity. On every side they were reproached on account of the number of sects into which they were divided. If the Episcopalians and Wesleyans had union without independence, it was to be feared that the voluntary churches had independence without union. He thought that the times were such as to call for strong and vigorous measures on that subject. It was a pleasing circumstance, that, concurrent with the efforts to establish an union in the Baptist body, their Independent friends had made a similar effort. It was desirable that religious denominations, between whom there were such trifling differences, should be prepared for a greater union throughout the country and the world than had ever yet existed in voluntary churches. An amended plan for conducting the union would, in the course of the morning, be presented for the adoption of the meeting.

The Rev. JOSEPH BELCHER, one of the secretaries, then read the Report, which commenced with a few observa-

\* See June 17th, and one or two previous papers.



tions on the importance of union among Christian churches. It then furnished the statistics of those country associations which had made returns to the union. It appeared that in England and Wales there were 802 churches in association, 663 of whom had reported 4,261 baptisms within twelve months, being a clear increase of 2,275 members. In 498 churches there were 40,763 members. In 136 Sunday-schools there were instructed 19,480 scholars. If the 300 churches, not associated, had proceeded in the same way as those reported, there would probably be 107,000 members, and upwards of 100,000 Sunday-schoolers. From Scotland and Ireland no information had been received; but it was hoped that gratifying intelligence would be afforded at succeeding meetings. The Report then adverted to the deputation appointed last year to visit America. It stated that Dr. Cox and the Rev. Mr. Hoby sailed from Liverpool for New York on the 12th of March, and arrived on the 14th of April, and left there for Richmond on the 16th. They had met with a most affectionate reception.

Mr. Low presented his accounts as treasurer, from which it appeared that there was a balance due to him of £30 11s. 6d.

The Rev. J. STATHAM, of Amersham, said that he had much pleasure in moving,

"That the report now read contains statements which call for our liveliest gratitude to God, and that this Meeting therefore request that it be printed and extensively circulated under the direction of the Committee."

The speaker remarked, if the Baptist Union continued to act in the way in which it had done during the past year, he thought that incalculable benefits would result to the denomination at large. He hoped that the Baptist Union would be the means of strengthening the hands of the Baptist Building Fund, and that the latter in the hands of the former would be the means of abrogating the old system. With regard to the resolution, the most lively gratitude was certainly demanded of them. It appeared from the Report which had been read, that there had been an increase of members in the Baptist churches, that the Spirit from on high had been poured out; and they had reason to rejoice abundantly that the labours of their brethren had not been in vain in the Lord. If no other object were gained by the union than procuring intelligence as to what

was going on in the churches around them, a great point would be effected.

The Rev. S. NICHOLSON, of Plymouth, in seconding the resolution, suggested several topics, to which he thought the attention of the Committee ought to be directed.

The resolution was then put and carried.

The Rev. W. H. MURCH read a letter, which had been received the preceding day, from the Rev. Dr. Cox and the Rev. Mr. Hoby, detailing their operations in America.

On the suggestion of the CHAIRMAN, the meeting sang a few verses of the hymn, commencing,

"Blest be the tie that binds  
Our hearts in Christian love!"

that hymn having been sung at a meeting in Richmond, Virginia, on the arrival of the deputation at the convention. At its close, the Rev. J. Dyer, at the request of the Chairman, offered up solemn prayer for the abolition of slavery in America, the subject having been adverted to in the letter received from the deputation.

The Rev. J. P. BRISCOE, of Folkestone, said that it fell to his lot to submit to the consideration of the meeting, what was considered an improved constitution of the Society. By attempting the revision of the constitution, he supposed that those to whom its management had been principally intrusted, saw that there were some symptoms of indisposition, and therefore they had applied, and he thought with a skilful hand, some alternatives which, he trusted, would lead to an improvement in its health. The reverend gentleman then read the Resolutions passed by the Committee and representatives from the country, containing the constitution of the Union, and went on to remark, that union was of the greatest importance. He wished to see the churches of Ireland and Scotland united with those of England and Wales in one holy phalanx; at least the whole of the Baptist churches. He believed it was through the fear that the independent power of the churches would be infringed upon, that many of their respected brethren had hitherto stood aloof from this Union. It was not, however, the intention of the Union to interfere with them; it was prepared to exercise full confidence in them, from a knowledge of their character and their principles. If any attempt of the kind should be made, it could be successfully met; the churches had the remedy

within their own power. The objects contemplated by the Union must appear to every one to be of considerable importance. They were such as would have a tendency to enlighten the understanding, to increase their stock of information, and to improve the heart. They would derive, through the medium of the Union, statistical information relative to Baptist churches, societies, institutions, &c., throughout the kingdom and the world at large; information which would call forth gratitude to God, and the exercise of the tenderest sympathy for the successes and the failures of their brethren, and of the churches around them. But he would especially remark, that one great object contemplated by the Union was, to improve their feeling towards each other as brethren in Christ Jesus. The rev. gentleman concluded by moving,—

“That the revised Constitution of the Baptist Union, now read, receives the cordial approval of this meeting.”

“I. That a more general union of the Baptist churches throughout the United Kingdom is very desirable; it being fully recognized that every separate church has, within itself, the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification.

“II. That the following be the objects contemplated by the Baptist Union:—

1. To extend brotherly love and union among those Baptist ministers and churches who agree in the sentiments usually denominated evangelical.

2. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interest of the Baptist denomination in particular.

3. To obtain accurate statistical information relative to Baptist churches, societies, institutions, colleges, &c., throughout the kingdom, and the world at large.

4. To address to the united churches an annual letter, with a report of the proceedings of the Union, and the state of the denomination.

“III. That to accomplish these objects, an annual meeting shall be held in London, or elsewhere, consisting of the pastors and representatives of the united churches; that each church belonging to this Union, but not united to a local Association, be entitled, be-

sides its pastor, to send one representative; and that each Association of churches connected with this Union be entitled to appoint such a number of representatives as it may seem desirable, not exceeding one besides the pastor of each church in such Association.

“IV. That applications for admission to the Union be communicated to the Secretaries, determined on by the Committee, and reported at the annual meeting.

“That the Treasurer, Secretaries, and Committee of the Union shall be elected annually, with a corresponding Committee.”

The Rev. J. DYER, in seconding the Resolution, called the attention of the Committee to several subjects which he deemed it desirable for them to notice.

The Rev. Mr. POILE, of Lynn, suggested the propriety of making efforts to improve and extend the circulation of the *Baptist Magazine*, in order that they might have an increased sum at their disposal to devote to ministers' and missionaries' widows.

The Resolution was then put and carried.

The Rev. T. Finch, of Harlow, moved the third Resolution—

“That the thanks of this meeting be given to the Officers and Committee during the past year; and that the following brethren, who shall have power to add to their number, be a Committee to superintend its concerns for the year ensuing:—viz. James Low, Esq., Treasurer; the Rev. Messrs. Murch, Steane, and Belcher, the Secretaries; and the Rev. Dr. Cox, Messrs. Giles, Price, Stovel, Thomas, Green, Room, and Stephenson; and Messrs. Penny, Gurney, Freeman, Bousfield, Heath, and Saunders, Committee.”

He furnished the particulars of the formation of a district Association for the south-west of Essex, and stated the willingness of the ministers connected with it to exert their utmost powers in promoting the object of the Union. While to divide and conquer had been the end and aim of the enemy of the church of Christ, it had been properly stated that union was strength. The effect of union had been strikingly displayed in the carrying of the Reform Bill, and in the abolition of slavery; and religious union had been found extremely beneficial in the first ages, that being the great engine employed in apostolic days for spreading Christianity over the whole world.

T. PEWTRESS, Esq., in seconding the

Resolution, observed, that he rejoiced, not only in the existence of the Union, but in the great progress which had been made during the past year. They were much indebted to some of their friends, who had prosecuted the measure in a manner highly creditable to themselves, and exceedingly useful to the denomination in England, Ireland, Scotland, and abroad.

The Resolution was then put and carried.

The Rev. C. STOVEL moved the last Resolution—

“That the thanks of this meeting be given to the pastors and deacons of the church, meeting in this place, for their renewed kindness in affording its use on this occasion; and to the Rev. Edmund Clarke, for the kind and able manner in which he has presided at this meeting.”

The Rev. JOSEPH TYSO, of Wallingford, observed, that he presumed they wanted to be happy. Let them make the most of their comforts, and the least of their troubles, and they would be sure to gain their object. They wanted union. Let them make the most of those things which were important, and the least of those which were comparatively unimportant, and then they would be sure to be united. Let them keep the grand points in view, and let the rest go.

The Resolution was then put and carried.

The Rev. C. ROOM said it would always afford himself and friends the most unfeigned pleasure to have the meeting held in that chapel: indeed they should feel somewhat hurt if it were held anywhere else.

The CHAIRMAN, in acknowledging the vote of thanks passed to him, said that he felt unfeigned gratitude for the privilege of having been present on this occasion. He trusted, that whatever had been submitted in the way of suggestion would have due consideration; and that their union would be, in fact, an union for spiritual improvement.

The Doxology was then sung, and the benediction pronounced, after which the meeting separated.

## ASSOCIATIONS.

### MONMOUTHSHIRE.

The Association of Baptist churches in this county assembled at Pishgah, Talywaun, on the 26th and 27th of May last.

Tuesday, at half-past two, brother B. Williams, of Goitre, commenced the public service by reading the Scriptures and prayer; brethren T. Thomas, Rhuddlan, and D. Rees, Dowlais, preached from Gal. vi. 14, and Mark ii. 10, 11. At seven in the evening, brother J. Williams, Trosnant, prayed; brother D. D. Evans, Pontrhydyryn, preached in English, from 1 John ii. 1; and brother T. Evans, Llangevni, in Welsh, from John xiv. 27.

Wednesday morning at seven, brother J. Morris, Penrhiwgoch, prayed; brethren E. Thomas, Bethel, and J. Roberts, Tredegar, preached from Luke xxiii. 40—42, and Heb. xxii. 28, 29. At ten, brother J. Jones, Blaenavon, read and prayed; brother F. Hiley, Llanwenarth, preached in Welsh, from Heb. vi. 17, 18; brother M. Thomas, Abergavenny, in English, from 2 Cor. i. 20, and brother W. Jones, Cardiff, in Welsh, from Ps. xxxiii. 1. At half-past two, brother R. Williams, Llangynidr, prayed; brother G. Gibbs, London, delivered an address in English, on the Serampore Mission; brethren E. Jones, Castletown, and D. Davies, Swansea, preached in Welsh, from Exod. xxxv. 21, and 1 Kings xviii. 42, 43. At half-past six in the evening, brother M. James, Rhymny, led the devotional exercises, and brethren E. Oliver, Penycæ; B. Williams, Maesyberllan, and J. Jenkins, Hengoed, preached, from Matt. xvii. 46, Ezek. xxxvii. 26, and Isa. liii. 11.

Baptized .	142	Excluded .	161
Restored .	97	Dismissed by	
Received by	32	Letters .	10
Letters .	39	Died .	58
278		229	
Increase .		49.	

The next association will be held at Nebo, Penycæ, the last Tuesday and Wednesday in May, 1836: the conference to commence at ten o'clock on Tuesday.

### EAST KENT.

The first Meeting of the East Kent Baptist Association (consisting of churches lately connected with the Kent and Sussex Association) was held at Dover on Tuesday and Wednesday, June 9th and 10th. Sermons were preached by the brethren Steadman, of Ramsgate (1 Cor. xii. 26, 27); T. Cramp, of St. Peter's (2 Cor. viii. 23); and Eustace Carey (Heb. xiii. 20, 21); who attended the Meeting on behalf of the Baptist Missionary Society. The devotional



services were conducted by the brethren Crambrook, Groser, Matthews, J. M. Cramp, and E. Davis; and Bass, Parnell, and Pledge. The circular Letter, *On the objects and advantages of Associations*, was prepared by Brother Briscoe. On the evening of the second day a public meeting was held, which was numerously attended, when a Society was formed for East Kent and its neighbourhood, in aid of the funds of the Baptist Missionary Society.

#### SOUTH HAMPSHIRE.

On Tuesday and Wednesday, the 9th and 10th of June, the Southern Hampshire Association of Baptist ministers held their annual meeting in Meeting-house-alley, Portsea. On Tuesday evening brother C. E. Birt, the Moderator, opened the business of the association by prayer, after which the letters from the churches were read. Brother Hancock, of Yarmouth, preached from Heb. i. 3; brother Gill, of Parley, and Mursell, of Sway, engaged in prayer.

Wednesday morning, an early prayer-meeting was held, and the brethren Crossman, of Anmore; Rutter, of Ashly, Scory, of Whitchurch, and Fletcher, of Long Parish, engaged. At ten o'clock, the ministers and messengers met for business; after which brother Coxhead, of Winchester, read and prayed; brother Watts, of Andover, preached from Eph. ii. 7; and brother Good (Indep. of Gosport) concluded. In the evening, brother Draper, of Southampton, read and prayed; brother Millard, of Lymington, preached from Phil. ii. 20, and brother A. Jones (Indep. of Portsea) concluded. Brethren Burnett, of Locherly; Cakebread, of Landport, and Annot, of Southsea, gave out the hymns.

The next association to be held at Poole, Dorset, in the Whitsun-week, 1836. The brethren Trestrail, of Newport, Neave, of Portsea, and Birt, of Portsea, to preach. The following resolution was passed at this association on the subject of the "*Baptist Union*:"

"That this association cordially approve of the principles recognized, and the objects contemplated, by the Baptist Union, holding its annual meeting in London the 17th instant; and at its next meeting the association will take into consideration the question of effecting a practical co-operation with the Union."

#### CHAPELS OPENED.

##### MARYPORT, CUMBERLAND.

On Lord's day, 23d November, 1834,

a small but neat and commodious chapel, for the use of the Particular Baptist church of this place, was opened for public worship. The morning, afternoon, and evening services were conducted, and appropriate sermons preached, by Mr. Pengilly, of Newcastle; Mr. Frearson, of Tottlebank, and Mr. Roe, of Middleton, Teesdale. The chapel is seated for nearly 400 persons, yet has been secured to the denomination for a sum not exceeding £560, including expenses of legal titles, &c. One half of this sum has been paid; the other remains of course as a debt.

On the 14th January, 1835, the Baptist church, meeting in the above place, invited Mr. H. Anderson, then of Bradford academy, to be their pastor, which office he had consented, in the mean time, to occupy, and commenced his stated labours among them on Lord's day, 3d May last.

##### WEST APPLEDORE, NORTH DEVON.

On Wednesday, the 11th of March last, the new Baptist chapel at West Appledore, North Devon, was opened for Divine worship. In the morning, at half-past six, there was a prayer-meeting, when six brethren prayed. At eleven, forenoon, brother Pulsford, of Torrington, read the Scriptures and prayed; brother Nicholson, of Plymouth, preached from John iii. 14, 15; and brother Pyne, of Bideford, closed in prayer. In the afternoon there was a prayer-meeting, when four brethren prayed, and brother Pulsford delivered an address. In the evening brother Tayler, of Barnstaple, read and prayed; and brother Nicholson preached from Luke xv. 10, and closed in prayer. The attendance was good through the day.

West Appledore is a most benighted place. Great zeal and piety have been displayed by brother Vernon, amidst many difficulties. He has preached the gospel without fee or reward for a considerable time in a room which, from the increase of hearers, and a large Sunday-school, was found by far too small; so that the children were obliged to be turned out into the streets when the people assembled for worship on the Lord's-day. He has given the land for the erection of the chapel, which is 42ft. by 30ft., and is vested in the hands of trustees,—a plain, strong building.

About £70 has been contributed by a few friends, and a debt of £230 remains, for which application will be made to the religious public; and, to save travelling expenses, and prevent

Mr. Vernon from leaving his charge, it is earnestly desired, that the churches and liberal individuals will kindly send their contributions, either to C. W. Vernon, Appledore; or to C. Veysey, Torrington.

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RAVENGLASS, CUMBERLAND.

A small neat chapel, capable of containing about two hundred persons, has lately been erected in this town. It was opened for worship on April 26th, when three sermons were preached by Messrs. T. and R. S. Frearson (the former of Tottlebank, the latter of Idle, near Bradford, in Yorkshire), and Anderson, of Maryport. The Collections, together with donations of friends who did not attend, amounted to £9 3s. 1d.

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NEW BAPTIST CHAPEL, HEYWOOD, LANCASHIRE.

Heywood is situated about eight miles from Manchester, between Rochdale and Bury. Not many years ago it was a long and straggling village; but it has increased very rapidly, and now contains above 10,000 inhabitants. It has one Episcopal church, of moderate size, a New Jerusalem church, a small Methodist, and a small Independent chapel; but they can scarcely contain more than one tenth of the people, who were growing up in the ignorance and vice too common every where.

There are many places in this county like Heywood, where the introduction of manufactories has operated to concentrate large masses of people in districts where formerly the population was small.

Among those who resorted to Heywood for purposes of trade, there were a few members of neighbouring Baptist churches, who discovered much anxiety to have a regular ministry introduced into the place, and had applied to the Lancashire Baptist Itinerant Society to aid them in their attempt.

Early in the spring of 1834, Heywood was visited by some of the committee, who concurred with the itinerant of the Society already stationed there (the Rev. Thomas Harbottle) and the friends resident on the spot, that it was desirable to erect a meeting-house of considerable size.

A room had been fitted up by one of the brethren, at considerable expense, some time before, but it was too small to contain the numbers willing to attend. Mr. Harbottle's labours had been much blessed, and were acceptable to

many, and great anxiety was testified to hear the word of God.

In consequence of these and some other encouraging considerations, a chapel was begun to be built, which, under the blessing of the great Head of the church, was completed and opened for service on Good Friday last, 17th April. Dr. Steadman preached in the morning; Rev. J. Lister, of Liverpool, in the afternoon; and the Rev. W. Stevens, of Rochdale, in the evening.

The chapel is built in a good situation, and is 18 yards by 14: there is no gallery, but the ground-floor is well filled in the centre with pews, and there are rows of forms down each side. It cost £680, and £340 has been raised towards it. Great economy has been observed in its erection, as the building, though without ornament, is respectable in its appearance.

The attendance at the opening of the chapel was numerous; many came from a distance, and the collections amounted to £35.

Mr. Thomas Harbottle had laboured, for some time, in France; but thinking it his duty to attempt something for the good of his own country, he left France; and the society being in want of an additional labourer at the time, he was first employed by it in 1833, and has continued connected with it ever since. May he be honoured in bringing many to the Redeemer of sinners, and may the chapel now opened be filled by multitudes thirsting for the water of life!

The Lancashire Baptist Itinerant Society was formed in 1825, by the Lancashire ministers and messengers of the Yorkshire and Lancashire Association.

Though on a small scale, it has, ever since its commencement, continued to promote the spread of the gospel in various parts of this large and populous county. Besides supporting its itinerants, our society assists several settled pastors in their itinerant labours. But the labourers are few, and the field extensive. Though the funds have been small, there is no cause to complain of unwillingness on the part of our friends to contribute pecuniary aid; but we want suitable agents; we want men alive to the glory of Christ, and filled with anxiety for the conversion of souls—men who would labour in the service of Christ by preaching and praying, and by distributing tracts from house to house. Men whose delight is in doing *indeed* the work of an evangelist. May the Lord of the harvest thrust forth such labourers into his harvest!

ORDINATIONS, &c.

ASHDON, NEAR SAFFRON WALDEN.

On Tuesday, April 7, 1835, the Rev. C. J. Middleditch, late of Stepney College, was recognized as pastor of the Baptist church at Ashdon, near Saffron Walden, Essex. The Rev. Mr. Fergusson, of Finchinfield (Indep.) commenced with reading the Scriptures and prayer; the Rev. W. H. Murch, Theological Tutor of Stepney College, stated and defended the principles of dissent; the Rev. J. Reynolds, of Isleham, asked the usual questions; the Rev. T. Hopkins, of Luton (Indep.) offered the ordination prayer; the Rev. T. Middleditch, of Biggleswade, delivered an affectionate address to his son, from 1 Tim. iv. 6, "*A good minister of Jesus Christ*;" the Rev. J. Wilkinson, of Saffron Walden, preached to the people from Ps. cxxxiii; and the Rev. L. Forster, of Saffron Walden (Indep.) closed the service with prayer. The Rev. Messrs. Hopkins, of Newport, Robinson, of Bumpstead, Sewell, of Thaxted, Mays, of Fordham (Indep.) and Matthew Walker, the late venerable pastor of the place, also took part in the services of the day. We are happy to hear that the prospects of this cause are greatly encouraging.

MELKSHAM.

On Tuesday, April 28, 1835, Mr. J. Russell was ordained pastor over the first Baptist church in this town. Mr. Gough, of Westbury Leigh, began the morning service, by reading and prayer; Mr. W. Walton, Trowbridge, delivered the introductory discourse, and stated the nature of a Christian church; Mr. John Jackson, from Somerset Street, Bath, asked the usual questions, received the confession of faith, and offered the ordination prayer, accompanied by the imposition of hands; Mr. J. Watts, from Maze Pond, London (Mr. R.'s late pastor), delivered the charge from Col. iv. 17; Mr. Honeywell, who has been pastor of the Independent church in this town for nearly sixty years, concluded by prayer. In the evening, Mr. Jones, of Frome, commenced by reading and prayer; Mr. S. Summers, Bristol, preached from 2 Thess. iii. 1. Mr. Dyer, of Frome, concluded by prayer.

WINCHESTER.

On Thursday, April 30, the Rev. J. B. Titherington, late of Liverpool, was set apart to the pastoral office over the Baptist church assembling on Silver Hill, Winchester. The Rev. P. Davis, of Whitchurch, opened the service by

reading the Scriptures and prayer; the Rev. W. Yarnold, of Romsey, asked the usual questions, and received Mr. Titherington's confession of faith; the Rev. W. H. Murch, President of Stepney College, offered up the ordination prayer, which was accompanied with laying on of hands, and afterwards delivered a charge from 2 Cor. iv. 5. In the evening, the Rev. H. Russell, of Broughton, preached to the church and congregation from Deut. i. 38, "Encourage him." The occasion excited great interest, and the services were numerously attended. Mr. Titherington succeeds, under favourable auspices, the Rev. B. Coxhead, who, for several years, laboriously discharged his pastoral duties amongst them, but was, in consequence of insufficient health, obliged to resign; and for the same cause was prevented taking part in the interesting services of the day.

LUDHAM, NORFOLK.

On Friday, April the 17th, Mr. John Sadler was set apart to the pastoral office over a small Baptist church at Ludham, in the county of Norfolk; when Mr. Blakely, of Worsted, gave a definition of a gospel church, stated the principles of dissent, asked the usual questions, and received the minister's confession of faith. Mr. John Bam, of Aylsham, gave the charge to Mr. Sadler; and Mr. W. Spurgeon, of Neatishead, preached to the people.

The devotional services were conducted by Mr. Waller, of Marsham; Mr. Venemon, of Ingham; and Mr. Baker, of Bacton. Notwithstanding the unpropitious state of the weather the meeting-house was filled: and we hope the sentiments then advanced will long be remembered, and prove very beneficial to all concerned.

DEAL.

The Rev. E. Davis was ordained pastor of the Baptist Church at Deal on Thursday, May 28th. In the morning, the Rev. J. Vincent (Indep.) read the Scriptures and prayed. The Rev. J. Davis, of Church Street, London (Mr. Davis's brother), discoursed on the nature and constitution of a gospel church, and the reasons for nonconformity to the establishment. The usual questions were asked, and the ordination prayer offered, by the Rev. J. Payne, of Ashford. The charge to the minister was delivered by the Rev. T. Cramp, of St. Peter's, and founded on Galatians iv. 16. The Rev. D. Crambrook, of Dover, concluded.



In the evening, the service was conducted in the Independent chapel, kindly lent for the purpose by the Rev. J. Vincent and friends. The Rev. W. Paine, of Eythorne, read and prayed; the Rev. T. James, of Woolwich, addressed the church over which Mr. Davis was ordained, from Exodus xvii. 12. The Rev. T. Steadman, of Ramsgate, concluded.

Mr. Davis has commenced his labours at Deal with good prospects of usefulness. The church and congregation were previously in a very low state. A revival has already commenced, and present appearances are much calculated to encourage prayer and effort.

#### MELBOURN, CAMBRIDGESHIRE.

The Rev. James Flood, late one of the Missionaries in Jamaica, who was constrained to leave his station by ill health, has accepted the unanimous invitation of the church at Melbourn, Cambridgeshire, and commenced his stated labours as pastor amongst them on the first Sabbath in April, with encouraging prospects of usefulness.

#### SEAMEN'S CAUSE AT TOPLAR.

J. Upton returns his grateful acknowledgments to the unknown Friend to Sailors, who recently forwarded him a donation for Bibles and Tracts; and takes this opportunity of informing that individual, and his friends in general, that he is now connected with the British and Foreign Sailors' Society, of which G. F. Angas, Esq. (the brother of his late esteemed friend, Capt. Angas) is Treasurer; and will therefore feel much

pleasure in receiving their names as Subscribers, or forwarding their Donations to that Institution. Let Christians of all denominations "LOOK TOWARD THE SEA."

#### RECENT DEATHS.

##### REV. GEORGE CAPES.

After a long and painful affliction, sustained with truly Christian fortitude, died at Faringdon, Berks, May 29th, 1835, in the 59th year of his age, the Rev. George Capes, who, during the period of about nine years, was the pastor of the Baptist church in that town.

As a preacher, his talents were of a high order; and through various scenes of trial he exemplified, to the termination of life, the character of a genuine disciple, and faithful minister of Jesus Christ.

##### MRS. JOHNSON.

At Camben Hill, Birmingham, on Thursday, June 4th, after a few days illness, Ann, the wife of Owen Johnson, Esq., in the 65th year of her age.

##### MR. CHARLES CADBY.

On June 13th, at his residence in Margate, after a protracted illness, borne with exemplary resignation to the Divine will, in the 50th year of his age, Mr. Charles Cadby, formerly of London, and late of Devizes. This excellent man was distinguished by ardent personal piety, and devoted zeal. His removal will be most severely felt by an affectionate widow and family, and by his numerous friends and coadjutors in the cause of Christ.

#### DISTRIBUTION OF PROFITS.

The following sums, from the profits of this work, were voted to the widows whose initials follow, at the meeting of proprietors, on Friday, the 19th ult.

NAME	RECOMMENDED BY
M. C. ....	£4 ..... T. Winter.
J. F. ....	4 ..... P. Miller.
A. C. ....	4 ..... P. Millard.
H. H. ....	4 ..... T. E. Wyckerley.
A. E. ....	3 ..... B. Price.
D. R. ....	4 ..... J. Harris.
A. W. ....	4 ..... J. H. May.
J. T. ....	4 ..... W. Colcroft.
M. H. ....	4 ..... J. Reynolds.
R. E. ....	3 ..... W. Jenkins.
J. M. ....	4 ..... E. Davis.
M. N. ....	4 ..... W. Walton.
M. A. ....	4 ..... J. McPherson.
S. L. ....	3 ..... J. Fry.
E. R. ....	3 ..... J. James.
E. G. ....	4 ..... J. Baines.
M. P. ....	4 ..... J. Harbottle.
M. E. ....	3 ..... J. Pritchard.
M. J. ....	3 ..... S. Price.
M. E. ....	3 ..... D. Arthur.

# IRISH CHRONICLE.

JULY. 1835.

## BAPTIST IRISH SOCIETY.

The twenty-first annual meeting of this Society was held at the City of London Tavern, on Friday, the 19th inst. At six o'clock a considerable number of its friends sat down to breakfast, after which they retired to the large room, where, at seven o'clock, E. Baines, Esq., M. P., took the chair.

The business was commenced by singing, after which the Rev. Eliel Davis engaged in prayer.

The CHAIRMAN then rose and said, that he felt it a high honour to be placed in the situation which he occupied. Being totally unconnected with the Society, he was afraid that he should not be able fully to explain either its object or extent; but whenever the design of an institution was to diffuse education, and particularly religious education, it must be a great honour to be permitted to preside over its meetings. This was the twenty-first anniversary of the Baptist Irish Society—a society which had been progressive in its growth, and had now attained that eminence which encouraged the hope that it would be instrumental in the hands of man in promoting the honour and glory of God. The society carried on its operations in a country interesting in every respect. Ireland was one of those fields where the exertions of the labourer might be applied to the greatest and most beneficial purposes. There was in Ireland a fine high-spirited people, who had been for many ages neglected, and to whom they owed it as an obligation to supply them with that knowledge, and those sources of information which, in this happy country, they enjoyed to so great an extent. They must all feel it to be a pleasure in some degree to retrieve those neglects, and to compensate for the want of duty with which this country had been chargeable for so many ages. Some of the agents of the society were present on this occasion, and would have an opportunity of addressing the meeting. He was happy to say they were carrying on their labours and prosecuting them in a way which could not fail to be conducive to the public welfare. The meeting had heard of a scheme for applying the

surplus revenues of the church to the education of the people of Ireland. He believed that that would be found, whenever it was brought fairly into operation, a very wise and patriotic measure. But they had not assembled that morning to dispose of the surplus revenues of the church; they were come to dispose of their own, such as they were, and to apply them to that purpose to which such funds ought at all times to be devoted—that of doing good. He hoped the speakers would be comprehensive and judicious, and that no gentleman would unnecessarily restrict himself.

The Rev. G. PRITCHARD, the Secretary, then read the Report, which stated that the establishment of free schools for imparting a scriptural education to the poor; reading the Scriptures, both in Irish and English, to the benighted peasantry; and preaching the gospel wherever an opportunity for doing so could be obtained, had always been the primary objects comprehended in the benevolent design of the Society; and the result demanded the strongest expressions of gratitude—many thousands of children had been instructed; considerable numbers of the ignorant adult population had been enlightened; not a few of these, there was every reason to conclude, had been truly converted; and wherever it had been practicable, the latter had been collected into Christian churches. Interesting extracts were then given from the correspondence of the Society's agents illustrating the benefits which the Institution had conferred on Ireland. The Society's schools amounted to eighty-five besides Sunday-schools; forty-five Scripture readers were employed, and ten churches had been established, the additions to which from time to time were pleasing indications of the Divine approbation. The different preaching stations were well attended. The Rev. John West, of Dublin, in a letter addressed to the Secretary, stated that through the kind aid of the British and Foreign Bible Society, and the Edinburgh and Glasgow Bible Societies, they had been enabled to distribute gratis, in the past year, 2459 Bibles and Testaments. They had also distributed among

the children in the Schools 2000 first and second spelling books, 600 primers, 20 dozen of slates, and 600 slate pencils, with about 400 table books; 15 reams of paper had been given to the children as rewards. The Rev. John Franks has recently waited upon a considerable number of the respected members of the Society of Friends, residing in or near the Metropolis, to request their assistance in carrying forward such parts of the Society's operations as are known to have secured their cordial approbation; and the Committee avail themselves of the present occasion, most respectfully to acknowledge the many instances in which the solicitation has been met by a kind and liberal attention. Previously to resigning their trust, the Committee would with pleasure and gratitude advert to three facts immediately connected with the history of the Society up to this interesting day. The first relates to the meed of approbation the efforts of the Society have uniformly received. This has been conferred without solicitation, and yielded by persons of every religious denomination. Witnesses, the most unobjectionable, have borne a willing testimony to the zeal, the fidelity, and the diligence of the agents of the Baptist Irish Society, and to the beneficial influence of their exertions. A person, now high in rank and office in this country, recently stated to one of your Committee, that, not long since, when in Ireland, he had observed, with peculiar satisfaction, the efficient working of this institution, and its valuable results. Another fact, requiring particular reference, is the manner in which, all along, pecuniary assistance has been afforded. In the commencement the demand for such aid was comparatively small. The amount received to meet the expenditure of the first year was £886 2s. 3½d., which was more than equal to the requirement. Since then £3000 has not been sufficient to discharge the annual claims. The progressive enlargement of the operations of the Society, and the consequent necessity of increasing funds, it ought to be confessed with humiliation, have too frequently staggered the confidence of those upon whom the principal weight of responsibility has rested. They have found it much easier to speak of trusting in God than to exercise dependence upon him. He, however, who compassionately remembers that the spirit is willing but the flesh is weak, whose are the silver and the gold, and in whose hands are the hearts of all, has so ordered and disposed all things, in

relation to this important affair, that from time to time the needful supplies have been obtained always in a degree to encourage hope, and sometimes in a manner so remarkable as altogether to discountenance the gloomy forebodings of unbelief. It is hoped that the statement of the Treasurer's account to be presented at this meeting, though it may not show a balance in favour of the Society, will, at least, enforce upon every one concerned for the prosperity of this Institution, the duty of thanking God and taking courage. The only remaining fact to which the Committee would refer is, that by the good providence of God, during the twenty-one years in which the Society has now been in active and progressive operation, it has been subjected to no official expense; the whole of its home management, up to this period, having been conducted perfectly gratuitously. Whatever, in this respect, may ultimately become necessary—as a peculiar feature in the Baptist Irish Society, through such a space of time, as affording one more occasion to look with affection upon the ashes of the departed, and, above all,—as inducing a devout recollection of the manifold mercies which have so signally accompanied the history of the Society, it is conceived that this ought not to be entirely overlooked.

The Rev. E. H. NOLAN, late of Sligo, moved the first resolution, viz.—

That with emotions of unfeigned gratitude to God, this Meeting would hail the arrival of the twenty-first anniversary of the Baptist Irish Society; and that the Report now read, containing reference to the progressive operations of the Society during its past history, and expressive of devout acknowledgment for the many obvious and memorable instances of Divine interposition in its behalf, be adopted and circulated under the direction of the Committee.

When he had last the privilege of addressing a public meeting in that place, it devolved upon him to second the last resolution, a very unenviable task; but to propose the first resolution, as he was called on at present to do, he felt was a task still more unenviable. The speech of the Chairman, and the reading of the Report, had however given him some materials for a speech, and lent him some of the necessary incitement to make it. He would most cordially move the adoption of the Report, and still more cordially move its adoption in the terms his resolution expressed. The resolution made an important statement, evinced a hallowed feeling, and entered upon a practical and useful resolve. It made the important



statement that in the Society's past history, many obvious and memorable instances of Divine interposition were vouchsafed, and the truth of this statement their Report established by a reference to prejudices overcome, and perils averted. To estimate these Divine interpositions it was necessary to form a true estimate of the difficulties encountered. He would not say that the sphere of their Society's labours was the most difficult in the wide fields of Missions, but certainly the difficulty of their work was not often overrated. In any case the natural heart rebels against the proclamation of the gospel, but their agents had not merely to contend with that universal prejudice, or with a mere nominal Protestantism, or with the sceptic or the infidel. The encounter must be sustained against a spirit of darker working and more subtle power than them all. It might occasionally, perhaps frequently, be the duty of an agent of their Society to tell the nominal Protestant, that the free circulation of the Bible may be admitted where its sacred pages are unread, and the necessity of a ministry avowed, whose ministry is not attended, or whose message is not received; by such he will be heard generally with respect, perhaps by some with profit. But your agents have principally to do with a system that acknowledges the Bible, yet denies its free and unfettered circulation; which partially sanctions its perusal, but so obscures it with canon and comment, that if a hope be caught from its pages, "shadows, clouds and darkness, rest upon it." It might sometime be their agents' duty to defend the authenticity, integrity, and inspiration of God's revelation before him who doubts, or him who scoffs; and in these cases, there is at least argument. Their agent had, in such instances, the affirmative side of a proposition, or a series of propositions which he could maintain. The *onus probandi* rested upon him, and if his case be made out, the scoffer may cease to scorn, and the sceptic learn to trust. But their agents had principally to contend with a system which denies the right of private judgment, and shuts up discussion—to question is to doubt, to doubt is to be damned. The decrees of the Church are the interpretation of Scripture, are above Scripture, and the source of all scriptural authority, where they have decided; to announce their decision is the final argument. If this would not silence their agent, it certainly would silence his opponent, and

seal up all further discussion, and all further thought, perhaps for ever. Such are the difficulties of the system with which the agents of the Society made war. Theirs was far a different work from that of the English minister, and they should have from their English brethren their sympathies and prayers. In the discipline of this system, there is every thing calculated to keep the votary to his shrine. He must, on stated occasions, bow to the priest's knee, and pour into the ears of his "ghostly father" his sins of thought and deed; should he have had the temerity to listen to one of the Society's Scripture readers, or send his children to one of their schools, he is loaded with penances, an extra complement of prayers are prescribed for him, or he must travel to some sacred well, and by fastings, and watchings, and sufferings, atone for his partial heresy. Or if he hesitate, if reason assert its province and its power, absolution is refused him, and he is ultimately exposed to all the horrors of an "*anathema sit*." Now what are the peculiar tenets of the system thus so effectually guarded by those dark sentinels of authority and power? All its peculiarities could not there and then be noticed. It ostensibly avowed justification by works; and it declared, by the decretals of its most sacred council, the man accursed who dares to teach or preach that a man is justified by faith alone. But perhaps the most revolting of its peculiarities is that which claims for the creature the worship due to the Creator. It is affirmed that the Virgin Mary, and the saints and angels, with relics, images, &c., should receive degrees of worship inferior to supreme; but it is difficult in her books of devotion, and the writings of her divines, at all times to discover that the distinction is maintained—take some instances: "O God, who to recommend to us innocence of life, was pleased to let the soul of thy blessed virgin Scholastica, ascend to heaven in the shape of a dove, grant that by her prayers and merit we may lead innocent lives here, and ascend to eternal joys hereafter." (The rev. gentleman then gave several instances, particularly from the "Lady's Psalter;" and a prayer at the consecration of images quoted from the Roman ritual). If, notwithstanding all the prejudices of this system, the Society had succeeded, is it not in justification of the terms of the resolution, that divine interposition had been afforded? He knew, personally, many of the individuals who were won to the truth by the efforts of their

agents. He knew whole churches of such individuals. The rev. gentleman, at considerable length, gave instances of the good done by this and other Societies. But the report noticed perils averted, and this was another proof of divine interposition. He would not deny that their agents incurred danger, and that they were frequently exposed to insult, and sometimes even to violence, but he would affirm that such arose more from an unhappy combination of circumstances, than from any unkindness in the natural disposition of the peasantry. The Report asserted, that in twenty-one years none of their agents had perished or been seriously injured; he could say the same for the Irish Evangelical Society, and he believed other Societies could affirm as much. How then, he would ask, was this to be accounted for, while they heard of murder and outrage directed against others? He hoped that the fact would be noted by the Chairman, that as the honourable member for Leeds, he might make use of it elsewhere, and he (Mr. N.) could explain it upon no other principle than that these Societies exhibited the peaceful moral power of voluntary Christianity. They had no palace to excite to envy—they had no tithe to rouse to exasperation. This in his opinion was, under Divine Providence, the reason why their agents had not fallen, while so many Clergymen had perished around them. The second thing in his resolution was the hallowed feeling evinced—it was gratitude to God for the goodness afforded, and for the union maintained. "Behold how good and pleasant it is for brethren to dwell together in unity." He congratulated them, however, not merely on the union which prevailed in their Committees and designs, but upon the exhibition of union, which in the assemblage of ministers around him was formed. He was a Pædobaptist, as was the Chairman; but nevertheless, they cordially supported the Society. He hoped their agents and those of other Societies would maintain a similar union in the field of conflict, against the common foe. A profane poet of his country had beautifully sung,

"Shall I ask the brave soldier who fights by  
my side,

In the cause of mankind, if our creeds do agree?  
Shall I part with the friend I have trusted and  
tried,

If he kneel not before the same altar with me?"

And as they applied the poet's thought to a holier association, and a holier object, he hoped that its best expression

might be realized amongst them. In the last place his resolution entered upon a useful and practical resolve. "To circulate the report," he would with all his heart propose it, because it seemed like a determination to go on. There is no note in the harmony of Zion to cheer a believer in retreat. They would proceed, no matter what difficulty impeded, and however insurmountable, we will find our way in any direction, except, as Paddy would say, "to advance backward." Our cause is the cause of God; and if he will let, who shall hinder? It is the cause of Ireland; and she is worth contending for. It is the cause of England's honour, and she will redeem it to the sister land. This is a contest for Ireland, for her peace, and her welfare, and her salvation. But he liked this resolve, because it will gladden the heart of English Christians. Good news from Ireland came seldom. Her voice, like the moan of her winds through her far glens, is wild and sorrowful; and her story, unless it be of days long faded from her, is of fallen fortunes, and of blighted hopes. She has ceased to wear the manacle, but with her emancipated hands she smites her own bosom, and wears her own beauty. Her music is the dirge; or should her harp yield to a more cheerful touch, it is in that unmeasured mirth which in moments of frantic reaction the despairing love. But their report would circulate good news. It tells that the Sabbath child prays for a blessing on the stranger lady's hand, from which the little cheering premium and present were extended. It tells that the best remedy for Ireland's disasters is no longer a problem. The Gospel is the remedy—this pours the balm upon her bleeding bosom—binds the wreath upon her dishevelled brow—melts her melodies into still softer song, and animates the genius of her people with a purer fire. This shall bedew her with peace, and crown her with honour; not that she may bloom a solitary flower, or gleam a solitary gem, but that, endeared to Britain in a new, and happy, and holy, and permanent affinity, it may be sung of both lands,

— "Great, glorious, and free;  
First flowers of the earth, and first gems of the  
sea."

The rev. gentleman was loudly cheered several times during his address, and the humour with which he related several anecdotes called forth the repeated laughter of the audience.

The Rev. WILLIAM GROSER, of Maidstone, in seconding the resolution, re-

marked that Ireland needed the attention of British philanthropists, was one of the very few propositions respecting their sister country which no one would be inclined to controvert; even the admirable speech which they had just heard, tended to confirm that general impression. He believed that men of every political party, and every religious communion, agreed that Ireland was in a most deplorable state—that there was in it a vast quantity of misery and moral degradation. Though there was a great difference of opinion as to the remedies that should be adopted, all the physicians agreed that the patient was dreadfully diseased. They need not go further for evidence than the public proceedings of their courts of justice. Where there was so much litigation one party must be wrong, and the probability was that neither were quite free from blame. The writer of a work called “Ireland in 1834,” had stated, that at the quarter sessions for Tralee, there were entered for judgment 1,470 cases, besides 199 criminal cases, for the comparatively small county of Kerry, while at the assizes homicides constituted the great majority of cases. Such was the levity of the witnesses, that it was impossible to arrive at the truth from what they had alleged. There was a spirit of clanship existing, which seemed to set aside all obligations to speak the truth. It might have seemed natural to ask—had they known nothing on the subject—had Ireland no funds of religion? Were there no persons whose official duty it was to instruct the peasantry? Was Ireland overrun with sectaries? Within the last three weeks the Archbishop of Canterbury had said, that the Church of England was not a sect; that the Church of Rome was not a sect; and that the Presbyterian Church of Scotland was not a sect: but the Baptists were a sect, and so were the Independents. Now was it among sects that all the mischief had taken place? Let them look at the Report of the Government Commissioners who were sent to investigate the case. Of the population of Ireland, there were of Roman Catholics 6,428,265, of the Established Church 351,792, of Presbyterians 635,587, of Protestant Dissenters 21,518; so that to every one Dissenter connected with all classes, there were 29 Presbyterians, 39 Episcopalians, 298 Catholics. Thus there was one-eleventh part Protestant Dissenters, the remaining ten-elevenths belonging to one of the two Episcopal churches, or the Roman Catholics; so

that the honour of having pastoral rule over Ireland was divided, not among the sects, but among the churches. It was difficult to speak of Popery as it ought to be spoken of; but some chivalrous admirers of this eldest daughter of the Church of England, and who was said by her friends to be the most handsome daughter—though her enemies gave her something of the commendation of a Roman Catholic poet, when comparing her with other Protestant Churches, they called her—

“The least deformed because deformed the least;” her chivalrous admirers had lately raised such an outcry against Popery, that a person hardly liked to say what he thought. But it must not be forgotten that Popery was an exceedingly bad thing. It was a system which mixed poison with the waters of salvation, and that not accidentally but systematically and regularly. They ought not to forget that it laid the conscience under bondage to man, while it freed it from personal obligation to God. Such being the case, they ought to set themselves to accomplish its extirpation. With regard, however, to the persons who maintained it, they were objects of compassion, and Protestants ought to love them, to enlighten them, and to introduce a better system. But how was it to be effected? Ireland was once the subject of superstition as baneful as that under which she now laboured. Many centuries before the Christian era Ireland was known to the Carthaginians under the name of the Sacred Isle, and was supposed to be peculiarly consecrated to paganism, and they actually passed their sons and daughters through the fire to Moloch, for the Phœnicians introduced there the worship which had been given to the gods of Canaan. How was she turned from her superstition? Were armies sent? No: but in the year 432, a small band of unprotected Missionaries, not, it was to be feared, holding the truth in its original purity, went and preached to them Jesus Christ. A fragment of a sermon was now in existence, in which it was said, “The sun you behold rising every morning by the power of that God who placed it in the heavens, shall cease to shine; and all its worshippers shall pass into destruction and punishment: but we worship the true Sun, Jesus Christ.” One of those persons had since undergone canonization and was now called St. Patrick. Let this society go forth with similar instrumentality. There must be nothing compulsory. A suspicion had existed which



had operated against the Society, but there was nothing in the Committee which could warrant it.

The resolution was then put and carried.

The Rev. W. THOMAS, of Limerick, moved—

"That while the efforts of the Baptist Irish Society have hitherto been rewarded with a most encouraging measure of success, the present state of Ireland demands that the salutary arrangements, and benevolent operations of this Institution, should be strengthened and extended."

It was with great diffidence and humility that he appeared before the meeting. The good which had been done by the Secretary in Ireland it was impossible for him to relate: he could only hint at it. When he first commenced his operations in Ireland, in connexion with this Society, and which was nearly at its commencement, he saw no manifestations of love to the Saviour in that extensive country. The Society established some schools in the South of Ireland, and it soon pleased the Lord to dispose many people to open their houses for the preaching of the gospel, so that there was scarcely a gentleman's house round Limerick at the present day, in which he could not preach in the parlour or drawing-room the unsearchable riches of the Lord Jesus Christ. The rev. gentleman then referred to several schools, for the purpose of showing the good which had been done; and adduced instances illustrating the power of truth among the children, and their attachment to the Scriptures. Some of the children had arrived at majority, and by their industry had been enabled to raise their parents and friends to competency and comfort. One converted Catholic had gone forth as a minister, with the boldness and decision of Luther, united with the mildness of Melancthon. Many converted Catholics had become Scripture readers in this Society; and truth had considerably progressed among the Protestants of Ireland. The rev. gentleman next adverted to the idolatry of Roman Catholics; several instances of which he quoted. Great good had been done by the preaching of the gospel; and numbers of persons had died in the Lord. The people of Ireland were attached to their own religion; and it was, therefore, necessary to communicate to them a knowledge of the truth in the mildest way they possibly could.

Mr. W. PAXON read a list of contributions; after which he presented the Treasurer's accounts. It appeared, that the Society were under engagements for

upwards of six hundred pounds; only a very small sum towards which had been received.

The Rev. J. DAVIS, in seconding the Resolution, impressed upon the meeting the importance of forming Auxiliary Societies. In some churches an Auxiliary was formed, which divided the proceeds between three Societies; but he thought it would be more productive if they had a separate Auxiliary for each. If he were to describe the Irish character, he should say, that they were all heart; and they knew that that produced the most extended and powerful effect. It was because the truth was under corrupt principles and unholy passions that Ireland was in such a miserable state. Could they succeed in giving it right principles, they might hope to see the feelings of Ireland brought out in such a manner as they had never been before. It was his opinion, that if the same amount of piety existed in Ireland as did in England, and the latter were in the same situation that the former are now, the efforts made on behalf of this country would be more abundant than those put forth on behalf of Ireland.

The Resolution was then put and agreed to.

The Rev. C. STOVEL rose to move—

"That, as the present is a suitable occasion for expressing devout thankfulness, on account of the assistance and success already afforded, in connexion with the labours of this Society, it is not less so for the exercise of humble dependance on the divine blessing, as to its continued exertions, and future prosperity."

He confessed, that he never directed his thoughts on these occasions to the claims of Ireland, without being altogether afraid to trust his own feelings in any thing like a public expression, because so many evils had accumulated on that part of the British dominions, and about those evils there was such a combination of difficulties in all attempts, not to cure, but even to ameliorate them. He had often sympathized with the Legislature when it had attempted to adopt measures relative to Ireland. He knew, that when they had got into difficulties, produced by former arrangements and expedients, they often appeared more embarrassed on account of their error. But still, it was the discipline of their heavenly Father, that when they departed from the ground of divine righteousness, they jumped into a gulf, from which they could never rise to regain their standing, unless by his own divine and merciful almighty

help. He was deeply convinced that, however trifling a man's conduct might appear in the annals of crime, when once he had done wrong, he could not recover without the help of his Creator. That was the case with regard to the country, whose interests had been presented to them that morning. The system which had been adapted to one age was rendered poison to the next. There was something affecting in the statements which had been made, relative to the church of Rome appealing to its own decrees. If the appeal were really made and rested upon, they might feel that they had sure ground, and that no alteration would hereafter be made. Under such circumstances he should not fear to lay the Bible aside, and take the decrees of the church. He would take the recorded resolutions of the church of Christ, and he would find in them all that was to be condemned in popery, as much exposed as in the book of God. But here was the misery of the system; to-day the appeal was made in one circle to the decrees of the church; and to-morrow, in another circle those appeals would be despised. In fact, the spirit of some foul corruption had taken hold of the gospel of Jesus Christ, and was warring against the truth and righteousness of God. But he did not think that the malady with which they had to contend existed simply there. The three great conflicts in Ireland between the great parties, was a mingling of experiments to support religion by measures which opposed themselves altogether to the spirit of their holy religion. It was wonderful that they should have seen the papacy first arising over the ruins of heathenism, then suppressed by the Protestant establishment by force, and then rising so as to secure the greater part of the country through voluntary exertions. During those changes of policy how many souls had passed from this world into eternity, neglecting the great salvation! But if they could disconnect the religion of Ireland from its compulsory incumbrances, then they would be prepared to work with effect the voluntary efforts. He thought, however, that whilst these evils existed, and laws the most perilous were in operation, they ought to be honoured. The British throne was insulted every hour by the contempt of her own enactments. He revered the laws of his country next to the laws of God, and he mourned most for that system which placed the laws of his country in opposition to the laws of God. In Ireland there had accumu-

lated a dreadful amount of guilt, pressing like an incubus upon this nation; and while the guilt must be deplored, he was persuaded, that before the laws of England could be honoured, they must first observe the laws of God, and seek his mercy as their deliverance. The object of this Society was extremely simple; it was that of turning men from darkness to light, and from the power of Satan to the power of God. In every system, and without any system, God had blessed it in permitting it to possess a flexibility in its movements adapted to the flexibility of the errors with which it had to contend. Did they change their position? This Society could do the same. Did they fly? It could follow them. Did they receive instruction in one form? It could modify it, and could throw itself like the light of day into all their dwellings. The rev. gentleman then alluded to the trifling expense at which this Society carried on its operations, and after adverting to the indefatigable exertions of the late Rev. Joseph Ivimey to promote its interests, concluded by exhorting all its friends to cultivate a spirit of devotion.

C. MATTLAND, Esq., briefly seconded the Resolution, which was then put and carried.

Professor HOPKINS moved the next Resolution—

“That the best thanks of the Meeting be presented to Mr. Stephen Marshall, the Treasurer, and the Rev. George Pritchard, the gratuitous Secretary, for their valuable services; that they be requested to continue another year; and that the persons whose names were read be the Committee and auditors for the ensuing year.”

He furnished an interesting outline of the history of Ireland; and after pointing at some of the superstitious customs of the Catholics there, concluded by showing the adaptation of the voluntary, as contrasted with the compulsory, system, to promote the genuine interests of religion.

The Rev. JAMES TYSO, of Wallingford, said that there was one point which had not been noticed; the Society had that day arrived at majority. She was beautiful, well-grown, and deserved the respect of every body. Perhaps the meeting wondered why some of the speakers made such long addresses; he would tell them why. It was more blessed to give than to receive. He remembered an advice which he had received thirty years ago, and which had done him good: it applied to speeches as well as to sermons; it was, to leave the people longing rather than loathing.



The meeting had heard a good deal of the cry of, "No popery." One party who raised the cry meant—"Do not touch our fat livings." But the friends of this Society cried "No popery," because it kept the Scriptures from men, and was injurious to their souls. He could prove from Scripture that there were good people in the church of Rome. God had said, "Come out of her, my people." There must be good men in it, or he would not call upon them to come out of it. He had lately attended a Bible meeting, where almost all the speakers

were clergymen, and they had said a great deal against the church of Rome. He thought he had never heard a daughter rail so much against her mother in his life. He cordially seconded the motion.

The Resolution was then put and carried.

The Rev. B. GODWIN moved a vote of thanks to the Chairman, which was seconded by the Rev. W. POYLE, and carried by acclamation.

The CHAIRMAN briefly acknowledged the compliment; and the Doxology having been sung, the meeting broke up.

## CONTRIBUTIONS.

*Received at the Annual Meeting, June 19, 1835.*

Hammersmith, Female Association, by Miss Otridge, Treasurer.....	8	7	6
Wallingford, by Rev. J. Tyso:—			
Mr. Field.....	0	10	0
Mr. E. Wells, Slade-end..	1	1	0
Mrs. Palmer.....	1	1	0
Collection.....	5	11	0
Carter Lane Irish School.....	8	3	0
Produce of a Box, for sight of Ministers' Portraits, by T. Merrett.....	1	0	0
Rev. James Elvey..... ann. sub.	1	1	0
Friends lately assembling at Dean Street, Southwark; but now worshipping at Paragon Chapel, Bermondsey New Road, by Rev. B. Lewis....	6	10	0
Dorman's Land, Part of a Collection, by Rev. G. Chapman.....	3	10	0
Friends, by Mr. John Illidge.....	2	2	6
A Friend.....	1	0	0
Little Ailie Street, by Rev. P. Dickerson	2	0	0
Church Street, Blackfriars, one-third of Collection.....	4	2	0
Crayford Auxiliary.....	2	0	0
Mrs. Smith, Crayford.....	1	0	0
Rev. Edmund Clark.....	1	0	0
Rev. Thomas Jarvis, Jersey.....	1	0	0
	57	7	9

*Collected at the Doors.....*

<i>Received by the Treasurer.</i>			
Collection after the Annual Sermon at Salters' Hall Chapel, by Rev. Edward Steane.....	10	0	0
Amersham, by Rev. John Statham.....	5	0	0
Ashford Association, by Rev. W. Groser.....	4	15	0
Walworth, Lion Street, Female Society, by Mrs. Chin.....	20	0	0
Collected among the Society of Friends in London and its Vicinity, by Rev. John Franks.....	82	1	0
(Part of this previously acknowledged.)			
Kettering Auxiliary Society, by Mr. Gotch.....	5	0	0
Mr. James Cozens, Norwich.....	1	0	0
Keynsham, by Rev. T. Ayres:—			
Mr. Derrick.....	0	10	0
Mrs. Harris.....	0	10	6
Mr. Edwards.....	1	1	0
Mr. Score.....	1	1	0
Small Sums.....	2	17	6
	<hr/>	6	0

Mr. E. C. May, Tottenham.....	1	1	0
Tring, by Rev. J. T. Jeffery:—			
Mr. Elliott.....	1	1	0
Mr. Baldwin.....	0	10	0
Mr. Grover.....	1	0	0
Mr. Meacher.....	1	1	0
	3	12	0

New Park Street Auxiliary, by Mrs. Evans.....	6	0	0
Kington Missionary Association, by Rev. S. B. Blackmore.....	5	0	0
Ilford Missionary Association (one-third) by Rev. J. Cubitt.....	7	0	11
Benjamin Risdon, Esq., Pershore.....	10	0	0
Mr. W. Harrison, Hadlow.....	5	0	0
From the Church and Congregation, Spencer Place, Goswell Street Road..	5	2	4
Mrs. Duthoit..... ann. sub.	1	0	0
Female Baptist Irish Society.....	25	8	6
From St. Clement's, Norwich, by Rev. J. Puntis.....	2	10	0
Woolwich—Mrs. J. Robson and B. Wates, Collectors:—			

Mrs. Cannon.....	0	4	4
Mrs. Cox.....	0	6	0
Mrs. Sharp.....	0	6	0
Mrs. Murray.....	0	4	4
Miss Wills.....	0	10	0
Mrs. Freeman.....	0	10	0
Mrs. Strother.....	0	10	0
Miss Turner.....	0	6	0
Mrs. Thorley.....	0	4	4
Mr. Thorley.....	0	4	4
Miss Tamsett.....	0	4	4
Mrs. Coombs.....	0	3	3
Miss Young.....	0	4	4
Mrs. Baker.....	0	3	0
Mrs. J. Robson.....	0	4	4
Mt. J. Robson.....	0	4	4
Mr. Tame.....	0	4	4
Mrs. Tame.....	0	4	4
Mrs. Diblin.....	0	2	2
Mrs. Strang.....	0	6	0
Mrs. Whiteman.....	0	6	0
Mrs. Baxer.....	0	4	4
Mrs. Champion.....	0	6	0
Mrs. Kirby.....	0	10	0
Mr. Gardnier.....	1	1	0
Dr. Gregory.....	0	10	0
Miss Wates.....	0	4	4
Mrs. B. Wates.....	0	4	4
	8	11	9

*For the Cains' Family.*

Friend, by Rev. Dr. Cox.....	1	0	0
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\* \* The account of the annual meeting has occupied so much space, that the completion of the list of contributions is unavoidably deferred to the next month.